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A SHORT PRACTICAL CATECHISM

WHEREIN

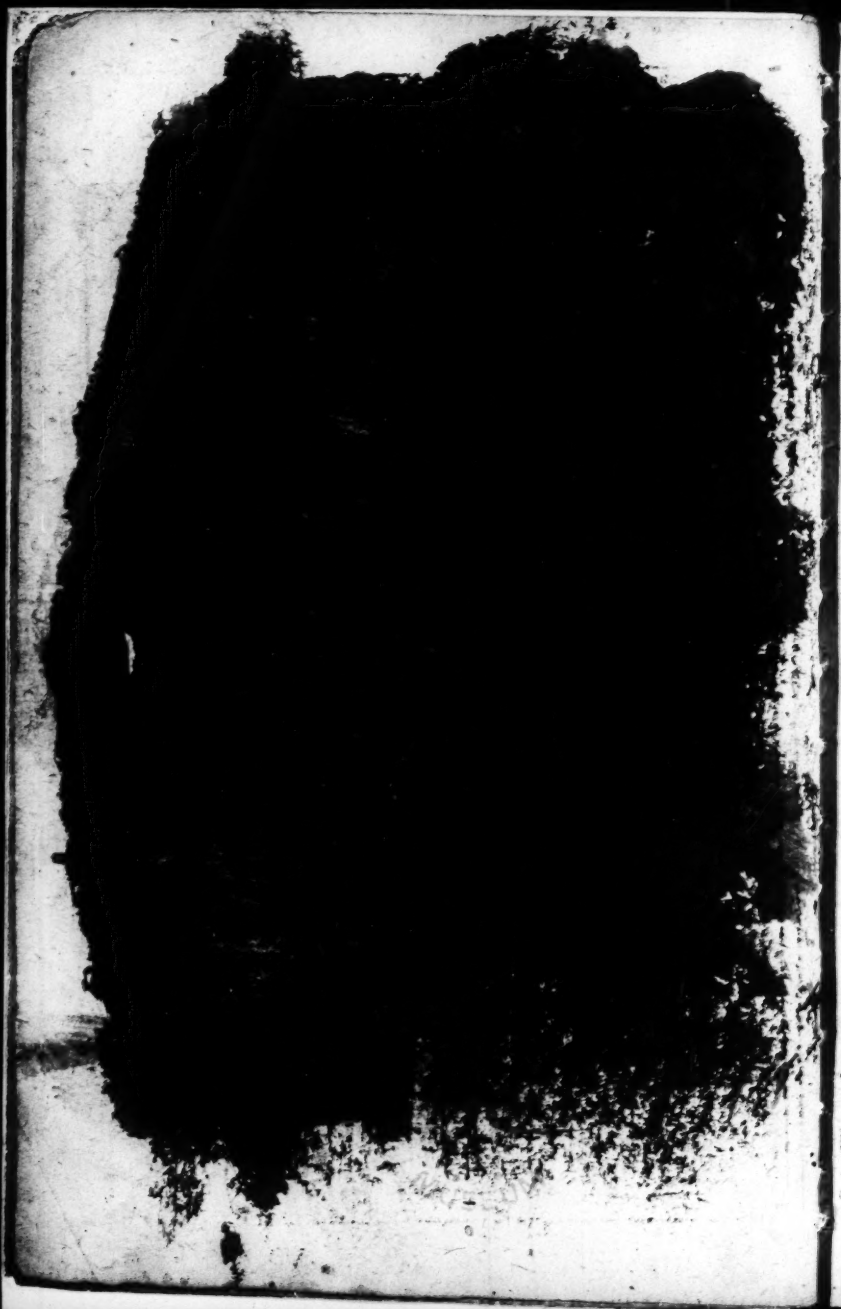
There is an Instruction in the principal Articles of the Christian Religion, together with a Solution of diverse weighty Cases of Conscience; and many Directions in order to build up the Soul in Faith, Holiness and Comfort unto eternal Life.

By Mr. WILLIAM CRAWFORD Minister of the Gospel at *Wiltoun*.

Train up a Child in the Way he should go, and when he is old, he will not depart from it,
Prov. xxii. 6.

But grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ; 2 Pet. iii. 18.

EDINBURGH, Printed by R. FLEMING and Company, 1734.



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T O T H E

Heads of FAMILIES in
the Parish of *Wiltoun*.

Dearly Beloved in the LORD,

TIS now some Years since many of you wished for the Publication of this Catechism; and of late several among you became so importunate as to offer to put the same to the Press upon your own Charges: And further being made sensible, that this is the general Inclination of all my Flock, as I could no longer refuse your Desire; so I have composed this Form of sound Words in the best Manner I could, through the Divine Assistance, for your Edification.

As all Scripture is given for Doctrine, for Reproof, for Correction and Instruction

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on in Righteousness, so I have designed these shall be the Ends of this Catechism, where there is no Question proposed, but what is necessary, either to instruct you in the Knowledge of the Principles of Religion, or to search into your State God-wards, or to press you to Faith and Holiness, or to direct you in the same. In a Word, I intend it not only to be a Catechism for your Instruction in Knowledge, but also to be a short Directory how to build up your Souls in Faith and Holiness unto eternal Life.

And because there are many who profess the Christian Religion, rather out of Custom than from a rational Choise, I thought it needful (especially in this sceptick Age, where the very first Principles are called in Question) to drop here and there, in their proper Place, some of the Grounds of our holy Religion, that ye may be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you; which Grounds any who will, may see more fully laid down in a Book, now to be published, entitled, A Manual against the Infidelity of this Age.

I have followed the Order of the Assembly's Catechism, that it may be the more serviceable to your better understanding the same.

The Answers you see are all conceived as shortly as I could, that they might be the more easy to your Memories.

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And now, my Brethren, what remains but that I should with all Earnestness recommend this little Book unto your serious and frequent Perusal, that you and your Families may, through the Blessing of God, receive Profit by the same. 'Tis through the Want of true saving Knowledge, that many Souls are chain'd up in Darkness unto the Judgment of the great Day. But all the Children of God are brought from Darkness to see a great Light; Be ye the Children of the Light, and of the Day.

As the great Salvation is the great Concern; for what will it profit a Man if he gain the whole World, and lose his precious Soul; so the Lord hath committed to your Care all the Souls in your House: And as you have Opportunity of being Instruments to bring Souls to Christ, particularly the Souls of your Children and Servants, so God will require at your Hands, What Concern have you shewed for these Souls? O Christian Parents, bethink your selves how much the everlasting Happiness of your Children is concerned, in giving them good Instruction, and leading them, as it were, by the Hand to Heaven by your holy Example. Nature inclines you to love your Children, as you think; but where is your Love, if you neglect their precious Souls? Cruel Love that provides only for their Bodies, and lets their Souls starve and perish for ever! But I hope better Things of you, and Things

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Things that accompany Salvation, tho', for your warning, I thus speak. And as my Heart's Desire to God is, that you may be saved, and all within your Houses, so that the Lord may bless this to be an effectual Mean for this End, is the earnest Prayer of,

Your Souls Servant in the Work
of the Gospel,

WILL. CRAWFORD.



6 FEB 63

TO



T O T H E

Young Ones of my Congregation, much Grace.

My little Children,

I Desire to travel as in Birth with you till Christ be formed in your Souls; and as you have been repeating this Catechism for several Years in the publick Congregation, so being to publish the same, I have enlarged it for your further Knowledge in the Things that concern your Salvation.

I have had many Thoughts about you, and the eternal Interest of your precious Souls, and I hope I can say I have no greater Joy than to see my Children walk in Truth.

If by your early Piety, your Desire of Knowledge, your Thirst after the Word, your Seriousness and Frequency in secret Prayer, your holy Observation of the Sabbath, your refraining from Lying, Swearing, or any evil Communication, and your early Inclination to ratify your Baptismal Covenant at the Lord's Table, you
give

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give good Hopes, that you early remember your Creator and Redeemer, this will revive my Spirit, both, as it gives me to hope that the Lord is dealing graciously with your Hearts, and also is a comfortable Encouragement, that the Lord blesteth the Means of his Appointment, tho' but weakly dispensed, to be the Ministration of the Spirit and of Life.

But (dear Young Ones) seek to be well rooted in Faith, and grounded in Love, and for this End get and keep a daily Sense of the Holiness of God, and of the Evil of Sin, and of your own Unworthiness and manifold Sins, that so ye may see daily an absolute Need of Christ for Pardon and Sanctification; and endeavour to to walk worthy of the Lord unto all well pleasing. Retire much with God, for your greatest Business is with him, and retire much into your own Hearts, and keep them with all Diligence, praying for and depending on the Grace of Jesus Christ for Help.

And, as 'tis my earnest Prayer, that it may be so with you, so I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified. I am,

The affectionate Servant
of your Souls,

WILL. CRAWFORD.

6 FEB 63



A Short Practical CATECHISM
to be answered by the young
People in the Congregation of
Wiltoun.

CHAP. I.

Of Man's Chief End.

Quest.



H A T should we chiefly
aim at, and intend in
all our Actions?

A. The glorifying
of God, and the En-
joyment of him for-
ever.

Q. May we aim at a Competency of the good
Things of this Life?

A. Yes, we may, in the Use of lawful
Mears, and in Subordination to the Glory
of God. But if we make any Thing in the
World our chief End, it would be Idola-
try.

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try, placing the Creature in the Room of God the Creator.

Q. How can we glorify God, since he is infinitely glorious in himself, and no Addition can be made to that which is infinite?

A. When we are said to glorify God, the Meaning is not that we can add any Thing to his essential Glory, which is nothing else but his essential Perfections; for in this Sense, if we be righteous what do we profit God? But the meaning of it is, that we can add to his declarative Glory, which is the Lustre or Splendor of his essential Glory, upon the Acknowledgment of the rational Creatures.

Q. When is it we glorify God?

A. When 1. We unfeignedly love him. 2. Humbly reverence him. 3. Cheerfully trust him. 4. Willingly resign our selves to him. 5. When we praise him with our Lips. 6. When we order our Conversation aright.

Q. How doth such a Frame and Deportment glorify God?

A. In so far as hereby we declare before Angels and Men, that we have a firm Perswasion, that he is infinitely excellent, wise, powerful, holy and good.

Q. Why are we to make the Glory of God our chief End?

A. 1 Because he made us; we may know that the Lord is God, and is to be acknowledged.

Of Man's chief End. 3

ledged as such, because he hath made us and not we our selves. 2. Because he preserves us; he is the God in whose Hands our Life and Breath, and all our Ways are; and therefore he is to be glorified. 3. Because he redeems us for this End; since *we are not our own, but bought with a Price*, we are to glorify God in our Souls and Bodies which are the Lord's.

Q. How shall a tender Conscience be satisfied that he follows the Command the Apostle gives us in these Words, Whether ye eat or drink, or whatever ye do, do all to the Glory of God?

A. 1. The more actually we intend the Glory of God in all our Actions, the more do we comply with this Rule. 2. Tho' one may not actually reflect in his Mind on the Glory of God, yet if he is in all Things careful that he do nothing against the Will of God, he doth virtually intend the Glory of God. 3. If in every Action that is considerable and requires Deliberation, we begin it with Prayer, and end it with Thanksgiving, this is what the Apostle calls, *A doing all Things in the Name of the Lord Jesus, giving Thanks to God the Father by him.*

Q. What is it to enjoy God?

A. The Meaning of it is not that we can comprehend God, for we can never by searching find out the Almighty to Perfection,

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fection; but to enjoy God is. 1. To have clear and distinct Views of his glorious Excellencies. 2. 'Tis to be like unto him in our Hearts and Minds, so that there is in it a beholding his Face in Righteousness. 3. 'Tis to rest and acquiesce in him with all Pleasure and Complacency of Soul. The Soul being satisfied with his Image says unto it self, *Return unto thy Rest O my Soul.*

Q. Why are we to make the Enjoyment of God our chief End?

A. 1. Because nothing else can satisfy the boundless Desires of our immortal Souls, but God, who is an infinite Good. 2. Nothing else can be commensurate with the immortal Nature and perpetual Duration of our precious Souls, but God, who is an eternal Good. When Heart and Strength and all Things fail us, *He is the Strength of our Heart and Portion for ever.*

Q. What shall we do that we may attain unto the Enjoyment of God?

A. 1. We must exercise Faith in Christ, for 'tis only through him we can come unto God. 2. We are to practise Self-denial, for if we live to our selves, we live at a Distance from God. 3. We are to study Purity of Heart and Life, for 'tis only the pure in Heart that can see God, and without Holiness no Man can see his Face. 4. We are to be much in Prayer and Praise, whereby

Of the sacred Scriptures. 5
whereby the humble Soul draws nigh unto
his God.

CHAP. II.

Of the sacred Scriptures.

Q. *IS the Light of Nature sufficient to direct us how to glorify and enjoy God?*

A. No; for tho' the Light of Nature teach us that there is a God, and that he is to be worshipped, yet it teacheth us nothing of the Incarnation of the Son of God, or of Reconciliation with God through the Death and Suffering of his own Son, or of worshipping God in a Mediator.

Q. *What Rule then hath God given to direct us how we may glorify and enjoy him?*

A. He hath revealed his Will fully and clearly in the Scriptures.

Q. *What do you mean by the Scriptures?*

A. The Holy Bible. Say not then, who shall go up to Heaven to bring it unto us, for the Word is nigh thee.

Q. *How prove you that the Bible is written by Divine Inspiration?*

John

A.

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A. It may be proven from its Purity and Power, and the many Miracles wrought in Confirmation of the same.

Q. *How doth its Purity prove it to be Divine?*

A. There is no other Word that opens up to us the holy Nature and Purity of God, or leaves such a Stamp of divine Holiness on the Soul.

Q. *What Power is there in the Word to prove that it is of God?*

A. 1. It has a Heart-searching Power that discovers what's in every Man's Heart.
2. It has a Soul-enlivening Power: And, if it is only God that searcheth and revealeth the Secrets of every Man's Heart, and only the Spirit of God that giveth Life to dead Souls, such a searching, quickning Power attending the Word, must prove that it is of God.

Q. *What Evidence is there in Miracles to prove that the Scriptures are the Word of God?*

A. Miracles are a controlling of the Laws of Nature; and as 'tis only the Hand of God that hath settled these Laws, so it is the same Hand only that can alter them. Hence when Miracles are wrought in Confirmation of the Word, the Hand or Seal of God attests and confirms the same.

Q. *How are the Scriptures divided?*

A. They are divided into the Scriptures of the Old and New Testament.

Q. *Were*

Of the sacred Scriptures. 7

Q. Were the Old and New Testament different Testaments or Covenants?

A. They were not different as to their Substance, for they had the same Mediator, and the same Way of obtaining the same Salvation under the Old Testament and under the New, but they were different in their Circumstances and Form of Administration.

Q. Why are the Scriptures in the first Part of the Bible called the Old Testament?

A. Because the Covenant of Grace was then administered under its old Dispensation, in Types, Shadows and Ceremonies; all which pointed at Christ, who was the Antitype and Substance, for these were but Patterns of the Things in the Heavens, and not the heavenly Things themselves.

Q. Why are the Scriptures in the latter Part of the Bible called the New Testament?

A. Because the Covenant of Grace was administered under its new Dispensation. For Christ the Substance being come, the Shadows fly away. Not by the Blood of Goats and Calves, but by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us.

Q. Which is the best Dispensation of the Covenant of Grace?

A. The New Testament Dispensation. The Revelations of Grace are more clear, and the

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the Distributions of Grace more full and extensive under the *New Testament* than under the *Old*. Therefore it is called by the Apostle, *The better Testament*.

Q. Why are the Scriptures of the first Part of the Bible called a Testament, when a Will is not of Force till the Death of the Testator?

A. 1. Because they contain a Disposition of good Things to Believers in Contemplation of the Death of the Testator. 2. They are a Revelation instructing Men in the Faith of Him, who by the Promises and daily Types and Sacrifices was pointed forth as the *Lamb slain from the Foundation of the World*.

Q. What are the Things chiefly taught us in the Scriptures?

A. That which we are chiefly taught in the Scriptures is. 1. What we are to believe. 2. What we are to do. 3. What we are to pray for, in order to God's Glory and our own Salvation.

Q. Is it a great Mercy we have the revealed Will of God?

A. 'Tis a Mercy and Privilege we can never enough value, seeing that 'tis the only Light that guides in the Way to Heaven: And therefore we should make it daily our Counsellor and Song in the House of our Pilgrimage.

C. H. A. P.

Of God and the Trinity. 9.

C H A P. III.

Of God and the Holy Trinity.

Q. *WHAT are we to believe concerning God?*

A. We are to believe He is a spiritual Substance, infinitely perfect in his essential Properties.

Q. *What Sort of Substance is God?*

A. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

Q. *What is it to be a Spirit?*

A. It is to be without any Body or bodily Parts.

Q. *Are not Hands, Eyes and Ears ascribed unto God?*

A. Yes, but these are only metaphorical Expressions spoken after the Manner of Man, in Condescension to our weak Capacity, but must be understood in a Way that is agreeable to the Nature of God: And so his Hands signify his almighty Power, his Eyes his all-knowing Wisdom, and his Ears that he hears the Prayers of his People, and is a ready Help to them in Time of need.

Q.

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Q. Are not Angels and the Souls of Men Spirits?

A. Yes; he hath made his Angels Spirits, and hath formed the Spirit of Man within him.

Q. What Difference is there between God and them?

A. They are finite Spirits, but God is infinite.

Q. What are the Attributes or essential Properties of God?

A. He is Infinite, Eternal, Unchangeable, Wise, Powerful, Holy, Just, Good and Faithful.

Q. How are his Attributes divided?

A. Into Communicable and Incommunicable.

Q. What are his incommunicable Attributes?

A. His Infinity, Eternity and Unchangeableness.

Q. What is it to be infinite?

A. It is to be boundless and unmeasurable in Perfections.

Q. In What Sense is God infinite?

A. He is infinite. 1. With respect to his Essence, his Greatness is unsearchable. 2. In-respect of his Presence; He is excluded from no Place, nor is there any flying from his Presence, Psal. cxxxix. 3. He is infinite in his Wisdom, Power, and all his other Attributes.

Q. What

Of God and the Trinity. II

Q. What are the communicable Attributes of God?

A. His Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q. Can any of God's Attributes be communicated to the Creatures?

A. No; for they are inseparable from the Divine Nature.

Q. Why then are these Attributes called communicable?

A. Because there is some Resemblance of them in his rational Creatures; we may say of Angels or good Men that they are Holy, Wise, Powerful, Just and Good: But there's no Resemblance in the Creatures of his incommunicable Attributes, for we cannot say of any Creature that it is Infinite, Eternal or Unchangeable.

Q. Wherein doth the Wisdom of God eminently appear?

A. It appears in the Beauty and Order of the Universe, but especially in the Contrivance of our Redemption in a Way that both satisfies Justice in the Punishment of Sin, and magnifies Mercy in the Salvation of the Sinner.

Q. Wherein doth the Goodness of God eminently appear?

*A. It appears in our daily Preservation and Protection, but in a special manner God commended his Love to us, in that
while*

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while We were yet Sinners Christ died for us.

Q. Wherein doth the Power of God eminently appear?

A. It appears, 1. In his creating all Things out of nothing. 2. In his quickening us after we were dead in Trespases and Sins. 3. It appears in the Resurrection from the Dead.

Q. Wherein doth the Holiness and Justice of God appear?

A. They appear, *First*, In the terrible Threatnings denounced, and which at last will be inflicted upon impenitent Sinners. *Secondly*, In the intolerable and eternal Torments of the damned. And *Thirdly* most remarkably they appear in the Sufferings of the Son of God, when rather than Sin should go unpunished, he would punish it in the Person of his own Son. Sure then God is of purer Eyes than to behold Iniquity.

Q. Wherein doth the Faithfulness of God appear?

A. It appears 1. In the certain Execution of his Threatnings upon obstinate Sinners. 2. In the certain Accomplishment of his Promises unto penitent Believers.

Q. How many Gods are there?

A. Only one true and living God.

Q. Why is he called the Living God?

A. Because he hath Life of himself, and is Life it self, and is the Original and Author

Of God and the Trinity. 13

thor of our Life. Let us then turn from our Idols to serve the Living God.

Q. What Life is he the Author of in us ?

A. He is the Author of our natural and spiritual Life ?

Q. Wherein consists our Natural Life ?

A. In the vital Union between the Soul and Body.

Q. Wherein consists our Spiritual Life ?

A. In the vital Union between Christ and the Soul ; so that what the Soul is to the Body, that is Christ to the Soul, the very Life thereof.

Q. How many Persons are there in the God-head ?

A. Three Persons, Father, Son and Holy Ghost.

Q. What do you mean by the God-head ?

A. By it is meant the Divine Nature or Essence.

Q. How prove you that there are three Persons in the Divine Nature ?

A. 'Tis proven from 1 John v. 7. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* So at Christ's Baptism, the Father speaks from Heaven, the Son comes out of the Water, and the Holy Ghost appears on him like the Shape of a Dove.

Q. What is the personal Property of the Father ?

A. To

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A. To beget the Son, and send out or breathe the Holy Ghost.

Q. *What is the personal Property of the Son ?*

A. To be begotten of the Father, and to breathe and send out the Holy Ghost.

Q. *What is the personal Property of the Holy Ghost ?*

A. To proceed by Emanation from the Father and the Son.

Q. *Is a Trinity in the Divine Essence an unsearchable Mystery ?*

A. Yes ; and so every essential Perfection in God doth infinitely transcend our Thoughts.

C H A P. IV.

Of the Divine Decrees.

Q. *When did God frame his Decrees ?*

A. From Eternity ; Known to God from the Beginning are all his Works.

Q. *With whom took he Council.*

A. With himself, or with his own Will, or, which is the same, with his own Wisdom.

Q. *What are the Objects of God's Decrees ?*

A. All Things that come to pass. *He work-*

Of the Divine Decrees. 15

worketh all Things according to the Council of his own Will.

Q. What are the Ends of God's Decrees?

A. His own Glory; for of him, and through him, and to him are all Things.

Q. What are the Properties of the Divine Decrees?

A. 1. They are wise, they are the Counsels and Purposes of unerring Wisdom.

2. They are free, he does according to the Council of his own Will. 3. They are just, For the Lord is a God of Knowledge, and by him Actions are weighed. 4. They are unchangeable, As many as are ordained to eternal Life believed.

Q. Is there a particular Predestination of some to eternal Life?

A. Yes, as appears from what is said; and the Apostle tells the believing Thessalonians, God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit, and Belief of the Truth.

Q. Can any come short of eternal Life who are predestinate and elected to the same?

A. No; For whom he hath predestinated, them he also calls according to his Purpose, and whom he calls, them he also justifies, and whom he justifies them he also glorifieth.

Q. Are they predestinate and elect because of

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of God's foreseeing they would believe, and be holy?

A. No: For God could foretell nothing in us but what he designed to give; Hence we are said to be chosen in Christ before the Foundation of the World, that we should be holy, and not because we are holy. And when 'tis said, As many as were ordained to eternal Life believed, 'tis evident that Faith is rather the Effect than the Cause of Election.

C H A P. V.

Of Creation and Providence.

Q. *What is it to create?*

A. 'Tis to make Something out of Nothing.

Q. *Of what did God make all Things?*

A. Of Nothing. Things which were seen were not made of Things which do appear.

Q. *How prove you the World could not be from Eternity?*

A. That the World, as it now is, could not be from Eternity, is evident: For First, If so, it would exist necessarily; and what is in any Posture necessary, must always be so: But we see the Fall and Rise of all living

of Creation and Providence. 17

living Things in it every Day. 2. Either some Man was from Eternity, or no Man was from Eternity at all; if some one Man was from Eternity, he had no Beginning; if no one was from Eternity, neither can the Generations of the humane Race be from Eternity. 3. 'Tis evident to our very Senses, that the Rain always washes down some Earth from the higher Parts; and suppose only one Particle of Earth should be washed from the Mountains once in a thousand Years, 'tis certain that in the infinite Ages of Eternity all the Mountains had been levelled Millions of Ages before this Time.

Q. By What did the Lord make all Things?

A. By the Word of his Power. He spake and it was done, he commanded, and it stood fast.

Q. What is to be particularly considered in God's creating all Things of Nothing?

A. 1. The Power of God, in the sudden Production of Things that were not. 2. His Wisdom, in the beautiful Order and Harmony of all Things together. 3. His Goodness, in imprinting such a Power and Force in the Nature of Things, as that every Thing shall be able to operate towards its own End, and all together in a Way that is serviceable to Man.

B

Q. In

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Q. In what Time did God make all Things?

A. In the Space of six Days.

Q. In what State did he make them?

A. All Things were made very good. God saw every Thing he had made, and behold it was very good.

Q. Is it of great use to be oftentimes considering the Works of Creation?

A. Yes. 1. Because this will help us to see God in every Thing we see. 2. It raises in our Minds a humble Veneration of the Majesty and Glory of God, when we are apt to forget him. 3. If we begin to doubt of Provision, or question his Promises, because we see no Outgate or Relief, this will help to confirm our Faith in both: For he that hath given Life, we may trust will give Food; and if his Word gave Being to Heaven and Earth, we may be assured it will be forthcoming to us, as our Necessities require.

Q. Is there a Divine Providence superintending the World and all Creatures in it?

A. Yes; His Kingdom ruleth over all.

Q. How do you prove a Divine Providence from Reason?

A. 1. It's proven from the uniform and harmonious Order that is in the World, whereby every Thing answers as exactly its own End, as if it had Knowledge of what it's doing. 2. Besides this, the Lord
often

Of Creation and Providence. 19

often makes bare his own Arm, by his immediate interposing, either for reaching the wicked or relieving the godly.

Q. What are the Acts of God's Providence?

A. 1. There is the preserving the Creatures in their Beings. He upholdeth all Things by the Word of his Power. 2. There is the governing of them in their Actions. Whatsoever pleaseth him, that doth he, in the Armies of Heaven and Earth.

Q. What are the Objects of God's Providence?

A. All Creatures and all their Actions. A Man's Heart deviseth his Way, but the Lord directeth his Steps: And even a Sparrow cannot fall to the Ground without our heavenly Father.

Q. What are the Properties of God's Providence?

A. It's Holy, Wise and Powerful. The Lord is righteous in all his Ways, and holy in all his Works, in manifold Wisdom he does them all, and he rules by his Power forever.

Q. How doth Providence concur in sinful Actions?

A. 1. It permits them. 2. It limits and bounds them. 3. It directs them to a good End. Ye thought Evil against me, saith Joseph to his Brethren, but God meant it unto Good.

Q. Should we be much in observing Divine Providence?

B 2

A. Yes.

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A. Yes. 1. It will help us to walk tenderly and circumspectly as in God's Sight. 2. It will confirm our Faith in his Word, when we see it accomplished in the Methods of his Providence. 3. It will greatly relieve the Mind under anxious Cares. 4. It will make us thankful in Prosperity and patient in Adversity.

C H A P. VI.

Of Man's happy Condition when made at first.

Q. *What special Privilege had Man more than other Creatures on Earth, when God made him?*

A. 1. He was created after God's Image. 2. God was pleased to enter into a Covenant with him.

Q. *Wherein doth the Image of God consist?*

A. In Knowledge, Righteousness and Holiness.

Q. *How is Knowledge a Part of God's Image, when many who have great Knowledge of God are yet altogether unlike him?*

A. Altho' an unregenerate Person may have a Form of Knowledge as well as a Form

Of Man's Condition at first. 21

Form of Godliness, yet 'tis most certain he knows nothing really of God. The least Thing to be known of God is, that He is the best of Beings, and the best Good; but how do any know this who think the World and Sin better than he is.

Q. How prove you that God entered into a Covenant with Adam in a State of Innocency?

A. 'Tis clear enough from these Words, In the Day thou eatest thereof thou shalt surely die. Where there is, 1. God's Commandment, which laid Man under an Obligation. 2. A Threatning in case of Disobedience, which implies. 3. A Promise in Case of Obedience. For he that saith, In the Day thou eatest thereof thou shalt surely die, saith also, Till thou eat thereof thou shalt not die. And these are the Essentials of a Covenant.

Q. How many Covenants hath God made with Man?

A. Two, the Covenant of Works, and the Covenant of Grace.

Q. With whom was the Covenant of Works made?

A. With Adam in a State of Innocency.

Q. What was the Condition of that Covenant?

A. Perfect personal Obedience.

Q. What was the Promise of the Covenant of Works?

A. Life natural, spiritual and eternal.

C H A P. VII.

Of Man's Fall from Happiness.

Q. **D**ID our first Parents revolt from God, and break Covenant with him?

A. Yes; God made Man upright, but he sought out many Inventions.

Q. How could an innocent Creature, who had no Darkness in his Mind, nor Perverseness in his Will, make Defection from his Creator?

A. Tho' he was innocent, yet he was mutable; and what Difficulty is there in conceiving that a defensible Creature should actually make Defection? On the contrary to say, that it was absolutely impossible that an innocent Creature should fall, would be a saying, that 'tis intrinsically immutable, which is God's sole Privilege.

Q. What was the Sin whereby our first Parents fell from God?

A. It was their eating the forbidden Fruit, called the Tree of Knowledge of Good and Evil.

Q. Why was this Tree called the Tree Knowledge of Good and Evil?

A. Be-

Of Man's Fall from Happiness. 23

A. Because Man, by eating thereof, knew, to his sad Experience, the great Difference between the good he had lost, and the evil he had fallen into.

Q. Why did God forbid Adam to eat of this Fruit?

A. To try his Obedience.

Q. How did it try his Obedience?

A. God, by forbidding Adam to eat of a Tree that was lawful in it self to be eaten, did try whether Adam would obey his Maker, in a Command for which he saw no Reason, but purely the Will of God.

Q. Who sinned with Adam?

A. All his Posterity that descended from him by ordinary Generation. By one Man Sin entered into the World, and Death by Sin.

Q. Who of his Posterity did not sin with him?

A. Only Jesus Christ, who as to his human Nature was of the Posterity of Adam.

Q. Why did not Christ sin with the rest of Adam's Posterity?

A. Because, tho' he descended from Adam, yet it was by an extraordinary Generation. For 1. He was conceived by the Power of the Holy Ghost. 2. He was born of the Virgin Mary. And hence he was not Heir to any of these Evils entailed on the rest of Adam's Posterity.

Q. How could Adam's Posterity fall with him, not being then born?

B 4

A. Tho'

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A. Tho' they were not then living, yet they were in the Loins of *Adam* as their common Parent. Besides he was appointed the publick Head and Representative of all his Posterity; and therefore his Sin becomes theirs.

Q. How could Adam be the Representative of his Posterity, seeing they did not consent he should represent them?

A. Seeing *Adam* had sufficient Grace to stand, and as our Parent could not but have a great Affection to us, our Hearts tell us we would have consented that he should be our publick Head, and God's Covenant with his Creature, is a Law as well as a Covenant, and if the Terms be reasonable in themselves, it binds us to consent.

Q. But was it reasonable our Stock should be intrusted to the mutable Will of our first Parents?

A. Most reasonable, if these Things be considered. 1. If it had been put into our own Hands, it was still intrusted to a mutable Will. 2. Man in his best State had no Right to eternal Life. God who had drawn him out of Nothing, might have suffered him and all his kind to relapse into Nothing again, without doing them any Wrong. And hence he was at Liberty

Of Man's Fall from Happiness. 25

to chuse upon what Terms he would offer eternal Life to him and to his Posterity.

3. *Adam's own Interest* was lying at the Stake as well as ours. 4. He had a Power to continue in his happy State. But 5. which may stop every Mouth, we approve of our Original Apostacy from God, by sinning daily after the Similitude of *Adam's Transgression*; and hence have no Reason to complain of this Disposition of Divine Providence. 6. We have an Offer of Recovery even to a better State than what we lost in the first *Adam*, through Christ, the second *Adam*; *And whosoever will may receive Life and Happiness from him freely.*

Q. What should the Fall of our first Parents teach us?

A. 1. It may convince us of the Infirmary of the Creatue, since Man in his best State is altogether Vanity. 2. It lets us see the Necessity of a humble Dependence on the Lord. 3. It should excite us to seek Restoration by Christ, that as we have born the Image of the Earthly, so we may bear the Image of the Heavenly Adam.

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C H A P. VIII.

Of our Sinfulness and Misery by Nature.

Q. INTO what Estate hath Adam's Fall brought his Posterity?

A. It hath brought us all into an Estate of Sin and Misery. This is the sad Case of every Man by Nature until he come to Christ.

Q. How is Sin divided?

A. Sin is divided into original and actual Sin.

Q. Wherein doth Original Sin consist?

A. It consists, 1. In Adam's Fall from God, wherein we fell with him. 2. In the Corruption of our whole Nature.

Q. What Difference is there between original Sin and actual Sin?

A. 1. Original Sin is the Sin we bring with us into the World, actual Sins are the Sins we commit after we are in the World. 2. Original Sin is the corrupt Fountain, actual Sins are the corrupt Streams that flow from that Fountain.

Q. What Misery hath Sin brought us into?

A. Sin

Of our Sinfulness by Nature. 27

A. Sin hath brought us into a great and unexpressible Misery; for 1. We have lost Communion with God. 2. We are under the Wrath of God. 3. We are liable to all the Miseries of this Life, and eternal Misery in the World to come.

Q. Is the Loss of Communion with God a great Misery?

A. 'Tis not only a great Misery, but the Foundation of all Misery. There is no Happiness but in God. 'Tis Nearness to and Communion with God, that is the Happiness in Heaven. To lose God then, is to lose our Happiness, and to lose our Souls. 'Tis good for us to draw near to God, but these that are far off from God shall perish.

Q. How doth it appear that when Adam sinned he lost Communion with God?

A. It appears from his Behaviour, for no sooner he sinned but he thought to hide himself from God, as being unwilling to be in his Presence, or to see his Face any more. O sad Change!

Q. How do you prove that all the Posterity of Adam have likewise lost Communion with God?

A. 'Tis evident they act the same Part over again that Adam did; that is, they are unwilling to be in God's Presence, and would be content that God did not see them, or could not reach them.

Q. How doth this appear?

A. 'Tis

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A. 'Tis by Meditation, Prayer and sincere Attendance on the Divine Ordinances, that we attain and maintain Communion with God ; but Man has neither a Desire or Delight in any of these, till Divine Grace convert his Soul.

Q. *What Sort of Wrath is the Wrath of God which Sin makes us liable unto ?*

A. 1. 'Tis infinite Wrath. *Who knows the Power of God's Anger !* Who knows how miserable the Almighty Power of God can make a Sinner ! 2. 'Tis intolerable Wrath. *Ah, 'tis a fearful Thing to fall into the Hands of a living God !* Can thine Heart endure, Sinner, or thine Hands be strong, in the Day that God dealeth with thee, according to thine Iniquities ? 3. 'Tis eternal Wrath. *They will drink of the red Wine of God's Wrath, and shall have no Rest Day nor Night, but the Smoak of their Torment ascendeth up for ever and ever ?*

Q. *What Miseries in this Life are we liable unto by our Sin ?*

A. There are innumerable Miseries, both in Soul and Body, which we are liable unto.

Q. *What are the Soul-miseries we are liable unto ?*

A. There is not a Faculty in the Soul but what is seized with Misery. 1. There is in the Understanding Ignorance of God,
so

Of our Sinfulness by Nature. 29

so that we discern not the Things of the Spirit of God. 2. In the Memory there is Forgetfulness of the Things of God, and minding that which is Evil. 3. In the Conscience there is either Stupidity and Security, or else Horror and Despair. 4. In the Will there is Backwardness to good, and an Inclination to that which is evil; so that the Imaginations of the Heart are only evil, and that continually. These are dreadful Miseries, and the more dangerous, the less we are sensible of them.

Q. What are the bodily Miseries we are liable unto?

A. Sickness, Pain, Hunger, Thirst, Toil, Labour, Care, Disappointment, every bodily Uneasiness, and Death it self.

Q. What doth the Sense of our Sin and Misery teach us?

A. 1. It teacheth us the absolute Necessity of Salvation by Christ. 2. It teacheth us to prize and love Christ Jesus our only Saviour above all Things. 3. It teacheth us Thankfulness to God in Christ for the great Mercy of Redemption.

CHAP.

C H A P. IX.

Of the Elect and their Recovery.

Q. ARE all left to perish in Sin and Misery?

A. No. And blessed be God, the Father of Mercies, who took Pity on us when he saw us wallowing in our Blood, and said unto us, Live ye.

Q. Who are saved?

A. The Elect. Whom he hath predestinated them he calls, whom he calls he justifies, and whom he justifies he glorifies.

Q. May one know that he is elected to eternal Life?

A. Yes. The Apostle Peter exhorts all Christians, to give all Diligence to make their Calling and Election sure.

Q. By what Sign may one know he is elected?

A. If he has chosen God, he may be sure God has chosen him, For if we love him, 'tis because he hath loved us.

Q. How shall we know whether we have chosen the Lord to be our God?

A. 1. If we be well pleased with every Thing in God; that is, with his Holiness, Justice and Authority as well as Mercy and

Of the Covenant of Grace. 31
and Goodness. 2. If we give away our
selves to the Lord freely and fully without
Guile or Reserve, then we have chosen the
Lord.

Q. What doth the Lord elect us unto ?

*A. To be Partakers of Grace here and
Glory hereafter.*

*Q. What moved God to elect any to eter-
nal Life ?*

*A. His own good Pleasure, who will have
Mercy on whom he will have Mercy, and whom
he will be hardneth.*

*Q. In what Method doth God bring about
the Salvation of the Elect ?*

*A. God so loved the World, that he sent his
only begotten Son into it, that whosoever believes
in him might not perish but have everlasting
Life.*

C H A P. X.

Of the Covenant of Grace.

*Q. UNDER what Covenant are we sa-
ved ?*

A. Under the Covenant of Grace.

*Q. What is the Tenor of the Covenant of
Grace ?*

A. Be-

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A. Believe in the Lord Jesus Christ, and thou shalt be saved.

Q. Whether is the Covenant of Grace conditional or unconditional.

A. If by Condition is meant something done by our own Power, which founds a Right to Life and Happiness, the Covenant is absolute and unconditional. But if by Condition is meant something required of us (tho' wrought in us by the Spirit of God) in order to instate us actually in Covenant with God, then the Covenant of Grace is conditional.

Q. What is the Condition of the Covenant of Grace?

A. Faith in Jesus Christ. Whosoever believeth in him shall not perish, but have everlasting Life. And says the Apostle to the Jailor, Believe in the Lord Jesus Christ, and thou shalt be saved.

Q. When Faith is said to be the Condition of the Covenant of Grace, is the Word Condition to be understood in its proper and strict Sense?

A. No. For a Condition, in the proper Sense of it, gives a Right when performed; but 'tis not our Faith but Christ's Surety-righteousness, that gives us a Right to eternal Life. Only Faith in a more general Sense is called a Condition, in as far as Christ and his Benefits cannot be ours, till

Of the Covenant of Grace. 33

till he be received; and he is received by Faith.

Q. What is the general Promise of the Covenant of Grace?

A. Eternal Life, or according to the federal Clause, I'll be your God and ye shall be my People. Which is a Promise that comprehends all Blessings in it.

Q. Why was this second Covenant called the Covenant of Grace?

A. 1. Because it was free Grace in God that moved him to enter into this Covenant with us. 2. Because all the Parts of this Covenant are of free Grace, for not only the Privileges which God promises to us on his Part, as Pardon, Peace Adoption, &c. are offered to us by his Grace; but also the Graces and Duties which he requireth on our Part, viz. Faith, Repentance and Obedience, are wrought in us by his Grace. When we are saved by Faith, yet 'tis not of our selves, it is the Gift of God; and the exalted Saviour gives us Repentance as well as Remission of Sins, and works in us to will and to do according to his good Pleasure.

Q. Is there a Covenant of Redemption?

A. Yes. There was an eternal Compact between Jehovah the Father and Jehovah the Son, whereby the Father gave him the Elect to redeem them, and the Son he undertakes

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derrakes their Redemption, *Psal.* xl. 6, 7, 8. *Isa.* liii. *John* xvii. 26, 9, 10.

Q. Are the Covenant of Redemption and the Covenant of Grace two Covenants, or only one?

A. 'Tis certain there is nothing in the Covenant of Grace, but what was agreed to, and settled in the Covenant of Redemption; yet the mutual Engagement between the first and second Persons about our Salvation, seems to be the Covenant of Redemption, and the new consequent Relation that we come under to the Father and to the Son seems to be properly the Covenant of Grace. And 'tis certain, that some Things are required of us, which could not be required of Christ; as for instance, that we should believe in a Mediator for the Remission of Sins. But if it is said by some sound Divines, that the Covenant of Redemption and the Covenant of Grace are two Parts, or two Views of the same Covenant; or said, that the Covenant of Redemption is the Covenant of Grace in its Contrivance, and the Covenant of Grace is the Covenant of Redemption in its Execution; there is no Occasion of contending about the different Forms of Speech among sound Divines, since their Sense and Meaning is the same.

C H A P. XI.

Of Christ the Mediator.

Q. *Who is the Mediator of the Covenant of Grace?*

A. The Lord Jesus Christ. *There is one God and one Mediator between God and Man, the Man Christ Jesus.*

Q. *Why is he called Jesus?*

A. Because he saves his People from their Sins.

Q. *Why was he called Christ?*

A. Because he was anointed with all the Gifts and Graces of the Holy Spirit that were necessary for the qualifying of him to be a compleat Redeemer, particularly to be our great Prophet and High Priest with God and the King and Head of his Saints.

Q. *Is it demonstrable, that Jesus, who is called Christ, is the great Messiah promised under the Old Testament?*

A. Most infallibly, because all that was prophesied of the Messias to come, is evidently fulfilled in him; that is, he came into the World at the same Time, was born in the same Place, had the same Characters, executed the same Offices, and did the same mighty

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mighty Works, as was foretold of their Messias.

Q. How doth this appear?

A. It appears in many Instances, particularly it was prophecied by *Jacob*, That when the Sceptre departed from *Judah*, and the Lawgiver from between his Feet, *Shiloh* should come, *Gen. xlix. 10.* By *Daniel*, That after threescore and two Weeks of Years, the *Messiah* should be cut off, *Dan. ix. 26.* By *Malachi*, That the Lord whom they were expecting should come into that Temple built by *Zerobabel*, *Mal. iii. 1.* By *Micah*, That the great Ruler promised to them should come out of *Bethlehem*, *Mic. v. 2.* It was prophecied by *Isaiah*, That he should be born of a *Virgin*, chap. vii. ver. 14. That he should be a Light to the Gentiles chap. xlii. 1, 2, 3. That he should work Miracles, in opening the Eyes of the blind, and unstopping the Ears of the Deaf, and making the *Lame* to leap as an *Hart*, chap. xxxv. 5. That the Spirit of the Lord should be on him, anointing him to preach good Tidings to the Meek, to bind up the broken hearted, and preach Liberty to the Captives, ch. lxi. 1. That he should be in a humble suffering State, a Man of Sorrows and acquainted with Grief: That he should be wounded for our Transgressions and the Chastisement of our Peace should be laid on him; That his Soul should be made an Offering for Sin, and by his Stripes we should be healed, *Isa. liiii.* It was prophecied

Of Christ the Mediator. 37

cied by David, That he should rise from the dead, Psal. xvi. 10. That he should ascend into Heaven, Psal. lxxviii. 18. That he should sit on the right Hand of God, Psal. cx. 1. All which Prophecies are manifestly fulfilled in Jesus Christ.

Q. How many Natures are there in Christ?

A. Two; the Nature of God and the Nature of Man:

Q. How prove ye that Jesus Christ is true God?

A. 1. It is expressly said of him, This is the true God and eternal Life. 2. He is God the Creator of all Things. Hence it is said, In the Beginning was the Word, and the Word was with God, and the Word was God. All Things were made by him, and without him was not any Thing made that was made. Whether they be Things in Heaven or in Earth, visible or invisible, Thrones or Dominions, or Principalities or Powers, all Things were created by him and for him. 3. He is the supreme God. Tho' he is of the Fathers according to the Flesh, yet he is over all God blessed for ever.

Q. How many Persons are there in Christ?

A. Only one. These two Natures make but one Person.

Q. Why was it necessary that our Mediator should be a Man?

A. 1. That he might be capable of suffering Death for us: For as God he could not

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not suffer nor die, the divine Nature being unchangeable and immorral. 2. That the Justice of God might be satisfied in the same Nature wherein the Sin was committed; Man had offended, and therefore Man was to make Satisfaction for the Offence.

Q. Why was it necessary that our Mediator should be God?

A. That he might be capable of making infinite Satisfaction to the Justice and Honour of God, that was infinitely wronged and offended by our Sin.

Q. Why was it necessary that our Mediator should be both God and Man in one Person?

A. That the Sufferings of his humane Nature might receive an infinite Value from the Dignity of his divine Nature; his Sufferings being the Sufferings of one who was truly God, tho' he did not properly suffer as he was God.

Q. In how many Offices doth Christ execute the Work of our Redemption?

A. In three Offices. The Office of a Prophet, Priest and King.

Prophet

CHAP.

C H A P. XII.

Of Christ's Prophetick Office.

Q. *IS it evident the Messias promised in the Old Testament was to be a Prophet?*

A. Yes. Because Moses saith, *A Prophet shall the Lord your God raise up unto you from among your Brethren, like unto me, him shall ye hear in all Things whatsoever he shall command you.*

Q. *Might not this be meant of some of the old Prophets under the Old Testament.*

A. No. Because we are told in the last Chapter of Deuteronomy, supposed to be written by Ezra, who was among the last of the Prophets, *That there arose not a Prophet since in Israel like unto Moses, who knew the Lord Face to Face, in all the Signs and Wonders which God sent him to do.*

Q. *Is it then clear and demonstrative, that this Prophecy can be applied only to Jesus Christ?*

A. Most clear, because he is the only Person, that was equal to Moses; yea much Superior to him in working Signs and Wonders, and in seeing God Face to Face.

Q. *Why*

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Q. Why is it necessary that Christ should be a Prophet?

A. That he might cure us of our Ignorance, by teaching us the Will of God for our Salvation.

Q. How many Ways doth Christ teach us the Will of God?

A. Two Ways. 1. By his Word. 2. By his Spirit.

Q. Where is the Word of Christ contained?

A. In the Scriptures of the Old and New Testament.

Q. Why is it said that the Scriptures are the Word of God, since they were spoken and written by Men?

A. These holy Men spoke and wrote as they were moved by the Holy Ghost. For all Scripture is of divine Inspiration.

Q. Why did God commit his Word to writing?

A. That it might be a standing Rule of Faith and Obedience, and that it might be transmitted incorrupt to Posterity.

Q. Is the Word of God without the enlightning Work of the Spirit sufficient to teach us in a saving Manner?

A. No. 'Tis not sufficient; as there must be an Opening of the Scriptures, so an Opening of the Heart to receive the same.

Q. What is the Reason thereof?

A. It's

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A. 'Tis not from any Defect of the Word, for the Scriptures are sufficient as a Rule, but it proceeds from the Darknes of our Minds. *The natural Man receiveth not the Things of the Spirit of God, neither can he, because they are spiritually discerned.*

Q. *Doth the Spirit teach us ordinarily without the Word?*

A. No. For, the Spirit teacheth us in a rational Manner, and in the Use of Means. He teacheth us, by writting his Laws on our Hearts, and setting home spiritual Truths upon our Consciences.

Q. *What shall we do that we may get spiritual and saving Light from Christ the great Prophet?*

A. 1. We are to be sensible there is such Darknes in our Minds, as that we cannot by Nature discern the Things of God. 2. We should be using diligently the Means of Knowledge and Grace; that is, we are to attend on Reading, and hearing God's Word read and preached. The Lord opened *Lyda's* Heart when she waited on Hearing. 3. We are to betake our selves to Christ, who is the Light of the World; even that *Light which is the Life of Men.* 4. We are to be much in Prayer, that Christ may reveal himself to our Souls, and open our Eyes to see the wonderful Things of his Law.

C

C H A P.

C H A P. XIII.

Of Christ's Priestly Office.

Q. *WAS it promised of the Messias under the Old Testament, that he should be a Priest?*

A. Yes. 'Tis said, *Thou art a Priest for ever after the Order of Melchisedeck.*

Q. *Is it evident that this Passage is meant of the Messias and the Time of the Messias?*

A. 'Tis most evident. For, 1. 'Tis meant of a Person who, like *Melchisedeck*, was to be greater than *Abraham*. 2. 'Tis spoken of one who was *David's* Lord. 3. 'Tis meant of a Time when the *Jewish* Law shall be changed, and a better Law established in its Room: For if Perfection were by the *Levitical* Priesthood, for under it the People received the Law, what further need was there, that another Priest should arise after the Order of *Melchisedeck*, and not to be called after the Order of *Aaron*.

Q. *Can it be demonstrated, that this Prophecy was fulfilled only in Jesus Christ?*

A. Most clearly. 1. None other hath arisen a Priest like him. 2. No other was *David's*

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David's Lord. 3. None other ever was or pretended to be the Surety of a better Testament. 'Tis he, *Who by once offering hath perfected for ever them that are sanctified.* 'Tis he that hath done away that which was imperfect. 'Tis he that hath brought into the World a *better Hope* 'Tis he that hath introduced among Mankind a most perfect Law and Religion, every Way worthy of God and suitable to Man's rational Faculties and moral Necessities.

Q. Why was it necessary that Christ should be a Priest?

A. That he might remove our Guilt, by satisfying Justice, and reconciling us to God.

Q. What are the Parts of Christ's Priestly Office?

A. His Satisfaction and Intercession.

Q. When did Christ satisfy God's Justice?

A. When he Offered himself a Sacrifice on the Cross. It was then he gave himself for us, *an Offering and Sacrifice for a sweet smelling Savour?*

Q. Could the Justice of God be satisfied no other Way but by the Sacrifice of Christ?

A. 'Tis likely not, for God would not take Pleasure in the Death and Sufferings of his well beloved Son, if the Glory

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of his Majesty and Justice could otherwise be secured.

Q. How oft did Christ offer himself a Sacrifice to satisfy Divine Justice?

A. Only once. For that Offering being of infinite Value, he needed not offer himself a second Time, therefore by once offering he hath perfected for ever them that are sanctified.

Q. How could the Old Testament Saints be redeemed and reconciled to God, when Satisfaction was not yet made to Divine Justice, nor the Price of their Redemption paid?

A. They were reconciled and redeemed by Christ our Surety his undertaking to lay down the Price of his Blood, and satisfy all the Demands of Justice; even as on Debtor is as fully liberate from Prison upon a solvent Cautioner his binding himself for the Payment of the Debt, as another is liberate upon the Cautioner's paying down the same.

Q. Is the Atonement which Christ our great High Priest hath made to the Justice of God a great Ground of Comfort and Consolation to the contrite Soul?

A. 'Tis an unspeakable Consolation to every serious Soul. For, may he say, the Atonement is already made, and is already accepted of God, and if I can accept of it also, and be reconciled to God in my Mind,

Of Christ's Priestly Office: 45

Mind, and submit to the Terms of Reconciliation, *flying for Refuge to this Hope set before me, I shall be safe. For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his Life: And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement.*

Q. *What shall we do that we may have an Interest in the Atonement he hath made?*

A. 1. There must be a Soul-affecting Sense of our lost and undone Condition by Nature, how that all the Faculties of the Soul are sadly corrupted; the Mind is spiritually blind, the Will lusteth to Evil, the Heart is desperately wicked, the Conscience is defiled, the Affections are carnal and earthly, and all the Members of the Body are Servants to Unrighteousness and to Iniquity. 2. There must be a serious Consideration of the Holiness and Justice of God, *who is of purer Eyes than to behold Iniquity:* And of the Purity and Spirituality of his Law, how that it reacheth every Sin in Thought, Word and Deed, and lays it under the Curse. 3. There must be not only a renouncing of Sins, but also a renouncing all Confidence in our own Righteousness, that the few Duties we are able to perform are far from answering the broad Ex-

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tent of the Law, or the pure Holiness of the Lawgiver. 4. There must be a firm Perswasion of the Value of Christ's Satisfaction and Merit, as being every Way sufficient to answer the Exaction of the Law, and satisfy the Demands of the Lawgiver, and which can only for ever deliver us from our Judge. 5. A Perswasion that 'tis not only sufficient in it self, but that 'tis freely offered to us; that is, that 'tis offered to all Sinners who are truly willing to leave their Sins and come unto Christ and live. 6. There must be a Heart-Satisfaction in this glorious Device of saving returning Sinners, by the rich Merits and Grace of our Redemer. 7. There must be an earnest Desire to be found in Christ, not having our own Righteousness which is by the Law, but the Righteousness which is of God by Faith. *Lastly*, There must be the Souls actual pleading Christ's Righteousness, its unfeigned Dependence on it, and venturing its eternal Interest upon the same.

Q. How doth Christ make Intercession for us?

A. By representing his Satisfaction and Merits unto the Father, that by Virtue of them our Sins might be pardoned, our Duties accepted, and we sanctified and saved. He interceeds as one having a Right to the Blessing he seeks. *Father, I will, says he*

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he, that these whom thou hast given me, may be where I am, that they may behold my Glory.

Q. Why was it necessary that Christ should make Intercession for us ?

A. It was necessary, 1. That we may have Access to God. For such is our Unworthiness, that in our selves we could never approach unto an absolute God, since without Christ he is a consuming Fire ; but through Christ's Intercession we may come unto him : For if any Man sin, we have an Advocate with the Father. 2. 'Tis necessary that we may be able to answer the Accusations of Satan, and the Thunders of the Law. So that the believing Soul may say, *Who is he that condemneth*, since Christ is at the Right Hand of God, making continual Intercession for us.

CH A P. XIV.

Of Christ's Kingly Office.

Q. WAs it promised of the Messias under the Old Testament that he should be a King ?

A. Yes ; 'tis said, *Yet have I set my King upon my holy Hill of Zion.*

C 4

Q. Might

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Q. Might not this be meant of David himself, or some of his Line that possessed his temporal Kingdom?

A. No; it could not, because it was promised to this King, that he should have the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession; which was never accomplished to David nor any of his Posterity, who possessed but a very small Part of the Earth.

Q. Is this Prophecy then fulfilled only in Jesus Christ?

A. Only in the spiritual Kingdom of our Lord and Saviour Jesus Christ, who as he gave it in Commission to his Apostles, to go and teach all Nations, so they executed faithfully their Commission: And hence it is, the Heathen have become Christ's Inheritance, and the utmost Parts of the Earth are his Possession.

Q. Why was it necessary that Christ should be a King?

A. That he might cure and remove our Rebellion, by enclining and governing our Hearts agreeable to his Will, and so make us a willing People in the Day of his Power.

Q. How manifold is Christ's Kingdom?

A. 'Tis twofold. 1. There is his essential Kingdom, which he exercises as he is God over the World, in the Methods of his Providence. 2. There is his mediatorial Kingdom

Of Christ's Kingly Office. 49

dom, which he exercises as he is Mediator over his Church, in the Methods of his Grace.

Q. What are the principal Acts of his Mediatorial Kingdom?

A. 1. There is the calling and gathering of his Church and People. 2. The preserving and governing of them. 3. The full glorifying of them at last.

Q. How doth Christ exercise his Kingly Government with Respect to his chosen Ones?

A. He subdues their Minds and Hearts to himself in a Day of his Power.

Q. How shall we know if a Day of Christ's Power hath passed upon our Souls?

A. By our being hearty Volunteers in his Service. Thy People shall be willing, saith the Psalmist, in a Day of thy Power.

Q. How shall we know if we be a willing People?

A. When we are not held to Duties only by outward Motives, such as Custom, Education and Applause of Men; or by inward compulsive Principles, such as the Clamour of Conscience, the Curse of the Law, the Fear of Justice: But are led on in Duty by an unconstrained Bent of the Heart towards God and his Service.

Q. How doth this appear?

A. It appears when, 1. We are as conscientious in secret as in publick Duties. 2.

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When we are universal in all Duties. 3. Constant in them always and unto the End. Nothing can bear out Inwardness, Entireness and Constancy in Obedience, but a vital Principle of Grace within.

Q. Can any rely on Christ as their Priest who are unwilling to submit to him as their King?

A. No. For if one refuse to submit to Christ's Government and Will, 'tis a certain Sign he's not burdened with the Yoke of Sin, and hence cannot come to Christ for Rest: And again, 'tis a sure Evidence of reigning Enmity of Heart to Christ; and hence such an One will not seek unto him for Reconciliation.

Q. What should excite us to seek above all Things to be among Christ's Subjects and Servants?

A. The Consideration of these Things.

1. There is none so good a Master. He is the meek and lowly King that comes from Zion to save us. 2. His Yoke is easy, being founded on Grace, Goodness and Love. 3. None hath that Right over us he hath, since he not only drew us out of nothing, but ransomed us when lost, and when worse than nothing. 4. No Master so richly rewards his Servants. He gives them the Crown of Life, a Crown that fadeth not away. Whereas by refusing Christ's Government, the Soul remains a Slave to Sin

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Sin and a Vassal to Satan, whose Wages are only Death and Hell.

CHAPTER XV.

Of Christ's Humiliation.

Q. *IN how many Estates doth Christ execute the Work of our Redemption?*

A. In two. 1. An Estate of Humiliation.
2. of Exaltation.

Q. Why was it necessary that Christ should undergo a twofold Estate?

A. 1. It was necessary that he should be humbled, because as our Surety and Cautioner he was to suffer the Punishment due to us. 2. It was necessary that he should be exalted, that he might bestow on us these Gifts and Graces that were necessary for our Salvation. *He ascended up on High, that he might lead Captivity Captive, and give Gifts unto Men.*

Q. What are the several Steps of Christ's Humiliation?

A. There is, 1. His Incarnation, the cloathing of himself with humane Nature, *who is God over all blessed for ever.* 2. His sub-
jecting himself to the Law, *who is the only*

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Lawgiver that is able to save or destroy. 3. His undergoing all the sinless Miseries of this Life, such as Poverty, Shame, Reproach, tho' he was covered from all Eternity with Majesty and Light, *as with a Garment.* 4. His submitting to Death, *who is the Lord of Life.* 5, His continuing in the State of the Dead, *who is the Resurrection and the Life.*

Q. What Kind of Death did Christ die ?

A. The Death of the Cross. The God of Glory was crucified.

Q. What Sort of Death was the Death of the Cross ?

A. It was a painful, shameful and accursed Death ; and our Saviour submitted to it, that he might deliver us from the Pain, Shame and Curse that was due to us for Sin.

Q. In what Manner did Christ die ?

A. He died meekly, willingly and obediently ; As a Lamb led to the Slaughter, he opened not his Mouth, but delighted to do God's Will, and became obedient even unto the Death.

Q. Did Christ suffer the Curse of the Law for us ?

A. Yes ; He was made a Curse for us, that we might be delivered from the Curse of the Law.

Q. How could he bear the Curse of the Law for us, since it included eternal Death ?

A. The Law in its primary Obligation, as 'tis an Emanation of the Holiness and Justice

Of Christ's Humiliation. 53

Justice of God, requires an infinite Punishment, correspondent to the infinite Evil and Demerit of Sin; and were it possible that a Punishment infinite in its Nature and Degree could be inflicted on a finite Creature, Justice could not require it to be eternal: But because a finite Creature is not capable of a Punishment infinite in its Intension and Degree, it was necessary his Punishment should be infinite in its Duration, that is, be eternal: But the other Hand, Christ the Son of God being capable of suffering a Punishment infinite in its kind and Degree, neither Law nor Justice can require of him that he should suffer it eternally; nor bear any of these moral Evils that did arise from the natural and moral Infirmary of the Sinner. Suppose the same Sum should be exacted as a Debt from a rich and from a poor insolvent Man, the Rich Man is not hereby undone, tho' the Poor Man is; and hereby is brought on him a Train of inextricable Miferies and Calamities.

Q. How could it consist with Justice, that an innocent Person should suffer in the Room of the Guilty, as we are?

A. 'Tis very consistent with Justice; if
1. That innocent Person have Communion with us in our Nature. 2. If he offered himself freely and willingly. 3. If he was
Lord

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Lord of his own Life, and so had Power to lay it down and take it up again at Pleasure. And much more, 4. If he can take it up again with greater Advantage of Glory to God, Honour to himself and Happiness to Man. All which are manifestly true of our blessed Redeemer.

Q. How long was Christ in the Grave?

A. As *Jonah* was three Days and three Nights in the Whale's Belly; so was the Son of Man three Days in the Heart of the Earth; that every one might be convinced he was truly dead.

Q. What do the Sufferings of Christ teach us?

A. They teach us, 1. The horrible Evil of Sin, that could not be expiated nor purged away but by the Blood of the Son of God. 2. The awful Justice of God, which could not be atoned but by such a valuable Sacrifice. 3. The amazing Love of Christ, that while we were Enemies he died for us.

C H A P. XVI.

Of Christ's Exaltation.

Q. What are the several Steps of Christ's Exaltation?

A. 1.

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A. 1. There is his Resurrection from the Dead. 2. His Ascent to Heaven. 3. His sitting at God's right Hand. 4. His coming to judge the World at the last Day.

Q. Is it evidently proven that Christ is risen from the Dead?

A. 'Tis made infallibly evident, 1. From the Testimony of the Apostles. 2. From the Testimony of the Holy Ghost, as Peter tells in his Sermon; *Him hath God exalted to be a Prince and a Saviour; and we are Witnesses of these Things, and so is the Holy Ghost, whom God hath given to these that obey him.*

Q. Is the Testimony of Christ's Apostles, Disciples and Followers, a sufficient Evidence that Christ is truly risen?

A. Most certainly. For, as they could not be imposed on themselves, after twelve Appearances of Christ, and so frequent Converse with him for forty Days after his Resurrection; so 'tis as evident they could have no Inducement to impose on others, it being certain they could have no Design of their own to set up for, such as worldly Honour, Ease or Profit; on the contrary they were warned by their Master, and laid their Account for suffering all manner of Reproach, Miseries and Death: So that they knew, if the Gospel was not true, that of all Men they were most miserable

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ferable in this World, and besides did expose themselves to inevitable Damnation in the World to come. Hence nothing but a certain Conviction of Truth could prompt them to give such a Testimony.

Q. How did the Holy Ghost attest and confirm Christ's Resurrection?

A. By enduing the Apostles and Disciples of Jesus Christ with the Gifts of Prophecy, the Gift of Tongues, and a Power of working all kind of Miracles, besides the Spirit of Holiness, which is granted to all Believers.

Q. Is the Testimony of the Holy Ghost a full Demonstration that Christ is risen?

A. Nothing can be possibly more so; for if no less than the Power of God could do such mighty Works, then no less than Effects of that Power do attest that Christ is risen from the Dead.

Q. What Nature of Christ was raised from the Dead?

A. As it was only the human Nature of Christ that died, so it was only this Nature that could be raised from the Dead.

Q. What Nature did raise him from the Dead?

A. His Divine Nature. It was this that after three Days raised up the Temple of his Body again.

Q. What did he declare himself to be by rising from the Dead?

A. He

Of Christ's Exaltation. 57

A. He declared himself to be the Son of God with Power.

Q. How did his Resurrection declare him to be the Son of God?

A. His Resurrection declared him to be the Son of God, in as much as it declared him to be that very Person he gave out himself to be. Now he gave out himself to be the Son of God, and, as a Testimony thereof, he appeals to his Resurrection from the Dead; we are sure therefore that he is the Son of God, otherwise, as he could not have raised himself, so God had never raised him from the Dead.

Q. How long was Christ upon Earth after his Resurrection, before his Ascension to Heaven?

A. Forty Days; That he might instruct his Disciples of the Nature of his Kingdom and Church, and give them Rules and Directions about his House, and the Government thereof, and give them all Manner of Satisfaction that he was truly risen.

Q. In whose Name hath Christ ascended to Heaven?

A. 1. In his own Name, being as God the Lord of Heaven, and having as Man acquired a Right to Heaven, by his personal Union with the Deity, and by his fulfilling all Righteousness. 2. He hath ascended also in the Name of Believers, having acquired a Right to them, and appearing there

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there as: their representing, quickening and glorifying Head.

Q. For what End hath Christ ascended into Heaven?

A. 1. To take Possession of that Glory he had with his Father before the World began. 2. To receive and give Gifts for Men. 3. To prepare a Place for his People. 4. To be the eternal Admiration and Glory of all in Heaven.

Q. Is it a great Comfort to Believers that Christ is in Heaven, and has the Disposal of its Mansions?

A. 'Tis great Comfort, because they may expect kind Usage from him, who has all the Mercies of God, and all the Compassions of Man in him.

Q. How shall we know whether we shall rise and ascend to Heaven with Christ.

A. 1. If we mortify all carnal and earthly Affections. 2. If we seek and set our Affections on Things that are above, we may be sure we are risen with Christ, and shall ascend to him in Heaven.

Q. Where is Christ Jesus now?

A. He is in Heaven. For him must the Heavens receive, until the Restitution of all Things.

Q. Is not his Presence promised to his People on Earth?

A. Yes;

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A. Yes ; And 'tis certain they find it quickning and comforting their Souls according to his Word.

Q. How then can the Heavens be said to contain him until the Consummation of all Things ?

A. Tho' his personal Presence is in Heaven, yet his spiritual Presence is with Believers here on Earth.

Q. What is meant by his Spiritual Presence ?

A. His being present by his Spirit, and the Operations thereof: *When I go away, says he, I will send you the Spirit ;* and when the Influences of his Spirit reach the Soul, he is said to come into it: Even as the Sun in the Firmament is said to come into a House when it shines in it.

Q. In what Posture is he described in Heaven ?

A. He is described as sitting on his Father's right Hand. *This Man, after he had offered one Sacrifice for Sin, for ever sat down at the right Hand of God.*

Q. What is the Meaning of that ?

A. It meaneth not that God has any Hand properly, for God is a Spirit, and therefore without any Body or bodily Parts: 'Tis only a figurative Expression, spoken after the Manner of Men, in Condescension to our weak Capacity ; but it must be understood

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derstood in a Way agreeable to the Nature of God. As therefore he that is honoured by Man is set at his right Hand; so, to express the great Honour, Glory and Exaltation of Christ after his Humiliation, 'tis expressed this way, *He is gone into Heaven, and is on the right Hand of God; Angels and Authorities and Powers being made subject to him.*

Q. How long will Christ sit at the Father's right Hand?

A. Till he make his Enemies his Footstool.

Q. What is the last Enemy Christ will destroy?

A. Death; and then Mortality shall be wholly swallowed up of Life.

Q. When will Death be finally destroyed?

A. At the general Resurrection; when a full and final Triumph will make Believers sing, O Death where is thy Sting! O Grave where is thy Victory!

Q. Will Christ come again to judge the World?

A. Yes. Behold the Lord cometh with ten Thousand of his Saints, to execute Judgment upon all.

Q. Is the Time of Christ's second coming known by us?

A. No. Of that Day knoweth no Man, no not the Angels in Heaven.

Q. Why

Of Christ's Exaltation. 61

Q. Why is the Time of Christ's second coming to judge the World left uncertain to us?

A. That we might watch and pray, and always be preparing, lest we be surprized in our Sins, and hurried away to Judgment before our Accounts be ready.

Q. What qualifies Christ to be the Judge?

A. His two Natures. For 1. As he is God, he hath infinite Wisdom to know all Persons and Causes that come before him. 2. He hath infinite Justice to pronounce a Righteous Sentence. 3. He has infinite Power to execute that Sentence. 4. As he is Man, he is rendered a visible Judge. So that all Eyes shall see him, even the Eyes of them that pierced him.

Q. At what Hand will Christ set the ungodly at the Day of Judgment?

A. At his left Hand, and against them will he pronounce that dreadful Sentence, Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.

Q. At what Hand will Christ set the godly at that Day?

A. At his right Hand, and to them will he pronounce that comfortable Sentence, Come unto me, ye blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World.

Q. What shall we do that we may be ready for Christ's second coming.

A. 1. Let

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A. 1. Let us live always in View of Eternity. 2. Let no Sin be allowed in the Heart. 3. Let us daily exercise Repentance towards God, and Faith in the Lord Jesus Christ. 4. Let us get our Conscience purged and pacified in Christ's Blood. 5. Let us study Holiness in all the Turns of our Life. 6. Let us have a heavenly Conversation. 7. Let us have our Loins girt and our Lamps burning, by seeking not only to have Grace, but to have it daily in a lively Exercise.

Q. *What doth the Doctrine of our Recovery and Redemption through Christ teach us?*

A. 1. It teacheth us to admire the Goodness and Condescension of God toward us, *that God should so love the World as to send his only begotten Son into it, that whosoever believes in him might not perish, but have everlasting Life. O the Height, the Depth and Breadth of the Love of God!* 2. It teacheth us to love Christ Jesus, who loved us and gave himself for us, a Sacrifice for our Sins, a Ransom for our Souls. To these who truly believe *Christ is precious.* 3. It teacheth us to hate Sin, as being so vile and horrid in the Sight of a holy and just God, that none in Heaven or in Earth could satisfy the Demands of his Justice for the wrong Sin does him. 4. It teacheth us to live in perpetual Thankfulness and Obedience to God through the whole

Believer's Union with Christ. 63

whole of our Lives, still asking and answering that Question to our selves, *What shall we render to the Lord for all his Benefits bestowed upon us? O Thanks be unto God for his great and unspeakable Gift!*

C H A P. XVII.

Of the Application of our Redemption in the Believer's Union with Christ.

Q. *Who applies the Redemption which Christ hath purchased?*

A. The Holy Spirit. So that each Person in the glorious Trinity hath a blessed Hand in the Work of our Redemption. 1. The Father, he designs and continues; 2. The Son, he purchases; and 3. The Spirit, he applies our Redemption.

Q. *What is meant by the applying of our Redemption?*

A. The Beginning of it in the Soul, or the entering of the Soul into the Possession thereof.

Q. *Is*

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Q. Is there a begun Possession of Redemption, even in this Life?

A. Yes; the whole of our Redemption consists in a Deliverance from the eternal Misery of Hell, and a Possession of heavenly Glory, and both these are begun in this Life.

Q. When is Deliverance from Hell begun?

A. 'Tis begun in our Justification, whereby we are acquitted and delivered from the Curse of the Law and the Condemnation of Hell.

Q. When is there a begun Possession of Heaven?

A. Heaven is begun in Sanctification, whereby the Soul is not only made meet for, but even enters into that happy State which is perfected in Heaven.

Q. How prove you that Holiness or Sanctification is a begun Heaven in the Soul?

A. Heaven consists in a perfect Knowledge of God, perfect Likeness to him, and in the perfect Satisfaction and Joy that results from these, and Holiness is the Beginning of all these in the Soul.

Q. How doth the Spirit apply the Redemption purchased by Christ?

A. By uniting us to Christ through Faith.

Q. What Sort of Union is made between Christ and Believers?

A. 'Tis

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A. 'Tis 1. A federal Union ; he is the Representative, they are the Represented, whereby his Righteousness and his Satisfaction becomes theirs. Hence says Christ, *Behold I and the Children whom God has given me.* 2. 'Tis a spiritual Union, whereby Christ is the Head, and Believers are the Members ; and as the Head communicates Life and Sense to the rest of the Body, so the Spirit of Christ dwelling in Believers communicates Light, Life, Strength and Comfort to their Souls. Hence 'tis said, *He that is joined to the Lord is one Spirit with him.*

Q. What are the Properties of Christ's spiritual Union ?

A. 1. 'Tis a vital Union. The Spirit of Christ is the Spirit of Life in a gracious Soul. 2. 'Tis an indissoluble Union. Death that looseth all the Ties of Nature cannot dissolve the Union between Christ and Believers. 3. 'Tis a mystical Union ; 'tis compared to the ineffable Union between the Father and the Son, *That they all may be one in us*, saith our Saviour, *as thou Father art in me, and I in thee.* And yet 4. 'Tis real and intelligible. Sure none can imagine that 'tis absurd, that the Spirit of God should have any Intercourse with the Spirits of Men ; or that the Father of Spirits should as easily operate on Spirits as on Bodies.

D

Q. What

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Q. What are the Bonds of this Union ?

A. 1. There's on Christ's Part, his Holy Spirit, that's the principal Bond. The same Spirit that's in Christ rests on Believers. 2. On our Part there is, 1. Faith, whereby we take hold ; and 2. Love, whereby we keep hold of Christ.

Q. What shall we do that we may be united to Christ ?

A. 1. There must be a deep and humbling Sense of our Misery without Christ. None will seek Christ that think they can shift without him. 2. There must be a casting off all our Sins, for 'tis only our Iniquities that can separate between Christ and the Soul. 3. There must be a lively Faith, desiring after and consenting to Christ ; for he dwells in our Hearts by Faith.

Q. When is the Union made ?

A. In our effectual Calling.

C H A P. XVIII.

Of Effectual Calling.

Q. What do you mean by effectual Calling ?

A. We

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A. We mean by it the converting Grace of God, whereby we are called and come forth from a State of Nature, which is a State of Sin, Death and Wrath, into a State of Grace, which is a State of Life, Peace and Happiness.

Q. Why is our Conversion described under the Notion of a Call?

A. 1. To import that we are afar off from God by Nature, or that we are asleep in Sin, and therefore need to be called and roused by his Voice. 2. To import the Manner whereby God converts us, and that's by his Word, in a rational Way. 3. To signify how easy it is for God to convert Sinners: 'Tis by a Word speaking, from him that calleth these things which are not, as though they were.

Q. Why is it said to be an effectual Calling?

A. To distinguish it from the outward Call of the Word, which is oft ineffectual; for many are called by the Word, but few are chosen; or called according to God's Purpose, as the Apostle expresses it. 'Tis therefore called effectual, because it takes Effect in the Soul, or it is such a Call as the Soul gives an Answer unto.

Q. How doth the Soul first give an Answer to the Call of Christ in his Word?

A Faith is the first Answer the Soul makes unto the heavenly Voice. When the

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Lord cries in his Word, *Turn ye, turn ye, Sinners, why would ye die? Faith returns this Answer, Behold we come unto thee, for thou art the Lord our God.*

Q. What are the several Steps of the Spirit of God in calling us effectually?

A. 1. There is a Work of Conviction, whereby we get a deep Sense of our Sin and Misery by Nature. 2. There is a Work of Illumination, whereby our Minds are enlightned in the Knowledge of Christ and Gospel-Mysteries. 3. A Work of Renovation, whereby we are renewed in the whole Man after the Image of God, and are enabled to believe in Christ.

Q. Is there any Conversion without Conviction?

A. No; for unless we see the absolute Need we have of Christ, we will never come unto him, nor to God through him. 'Tis only these that feel themselves sick that look after a Physician; 'Tis only the weary and heavy laden Sinner that comes to Christ for Rest.

Q. May there be a Work of Conviction, where no Conversion follows it?

A. Yes. Judas was convinced but not converted. Many others have felt the Terrors of the Lord, and for Ease have run unto worldly Pleasures, Mirth and Business, and not unto Christ; and thus have stifled these

Of Effectual Calling. 69

these Convictions, which, if they had entertained, might have led them unto Christ.

Q. How shall we know if we be truly convinced?

A. 1. We will love a convincing Ministry. 2. We will be ready always to justify God, how bitter soever the Dispensations of his Providence be to us. 3. We will be very thankful however it fare with us in the World. We will reckon any Thing out of Hell an undeserved Mercy.

Q. Is there any Conversion without a Work of Illumination?

A. No. For unless our Minds be enlightened to see the All-sufficiency of Christ and his Suitableness to the various Exigencies and Necessities of our Souls, and his Willingness and Readiness to save us, we will think and act despairingly, as these People of Judah, who said, *There is no Hope, therefore we have loved Idols, and after them we will go.*

Q. May there be an enlightning of our Minds without Conversion?

A. Yes. Balaam was enlightned, yet no true Saint; and many others have great Knowledge of many Things of the Gospel Mysteries, yet no true Grace.

Q. When is Knowledge true and saving Knowledge?

D 3

A. 1.

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A. 1. When 'tis an affectionate Knowledge : So that the more we know Christ, the more we love him. 2. When 'tis experimental ; that is, when our Knowledge of Gospel-truths is accompanied with a spiritual Sense and vital Savour of them upon our Spirits. 3. When 'tis a humbling Knowledge, so that the more we know God and Christ, the more vile we are in our own Eyes. 4. When 'tis a practical Knowledge ; that is, when we do that which we know to be our Duty, and desire to know more, in order to do better.

Q. What Mean doth the Spirit make use of in convincing us of Sin.

A. He makes use of the Law ; for by the Law is the Knowledge of Sin.

Q. What Mean doth he make use of for enlightning our Minds in the Knowledge of Christ?

A. He makes use of the Gospel ; for there Christ is set forth a Propitiation through Faith in his Blood for the Remission of Sins.

Q. What then is the Difference between the Law and the Gospel?

A. The Law opens up to us our Sin, and the Gospel reveals to us our Saviour. The Law lets us see our Disease, and the Gospel points out to us our Physician.

Q. It seems then that Conviction and Illumination, tho' they are necessary in order to Conversion, and preparatory thereto, are yet but a
common

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common Work of the Spirit of God in our Conversion ; what then is the main and distinguishing Work of the Spirit in calling the Soul to God ?

A. The renewing of our Hearts and Minds, and that by a powerful Inclination of our Wills to close with Christ upon his own Terms, to embrace him as a Saviour, and voluntarily to render and resign our selves absolutely and entirely to him as our rightful sovereign and Lord.

Q. *How shall we know if our Hearts be renewed ?*

A. Generally we may know, if we habitually prefer God's Glory and Christ's Will before all worldly Pleasures and carnal Satisfactions whatsoever.

Q. *What shall we do that we may attain to a converted State ?*

A. 1. We must search and consider our Ways. 2. be sensible of the Evil and Misery of Sin. 3. Grieve for our Sins. 4. Enquire after the Means of Salvation. 5. Lay hold on the Seasons and Opportunities of Grace offered. 6. Harken to and entertain the Motions of the Spirit. 7. Wait on the Word. 8 Be instant in Prayer. 9. Believe in the Lord Jesus Christ, and plead and rest on God's Promises in Christ of the new Heart and new Spirit to be given according to his Word.

D 4

Q. *What*

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Q. What Benefits do the Converted partake of in this Life?

A. They partake of the Benefits of Justification. Adoption and Sanctification, and the Benefits that flow from these, viz. Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein to the End.

C H A P. XIX.

Of Justification.

Q. What is it to justify?

A. 'Tis to absolve one from Guilt, and pronounce him Righteous.

Q. Whose Act is it to justify?

A. 'Tis God's Act. For 'tis God that justifies, Rom. viii.

Q. What moves God to justify?

A. Only his free Grace: Therefore 'tis called an Act of God's free Grace.

Q. What are the Parts of our Justification?

A. 1. The Pardon of our Sins. 2. The accepting of our Persons as righteous in his Sight.

Q. Upon what Account are our Sins pardoned, and our Persons accepted?

A. Upon

Of Justification.

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A. Upon the Account of Christ's-Righteousness imputed to us, who is the Lord our Righteousness. *And surely may one say, that in the Lord have we Righteousness and Strength.* This is the Righteousness which the Apostle tells us, *is revealed from Faith to Faith.*

Q. *What is meant by Christ's Righteousness?*

A. His fulfilling of the Law for us. Particularly, 1. His obeying of the Precepts of the Law. 2. His suffering the Penalty of the Law. The one is called his active and the other, his Passive Obedience. These two make up the Surety-righteousness of Christ, upon the Account of which Believers are justified: For as we have Redemption through his Blood, the Forgiveness of Sins; so by the Obedience of this one Man many are made righteous.

Q. *What is meant by Christ's Righteousness being imputed unto us?*

A. By it is meant, that 'tis laid on our Account, and that we are dealt with by God as if we had performed a perfect Righteousness to him.

Q. *How doth it consist with the Truth of God to declare a Man to be just who is unjust?*

A. If God pronounced us righteous in our selves, this would be a pronouncing us Righteous when we are not; but when he pronounces us righteous in Christ our Surety, his Judgment is according to Truth:

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For Christ is made of God for us Wisdom, Righteousness, Sanctification and Redemption; even as a Creditor having received Payment from the Surety, counts the Debtor to be free.

Q. What is the Ground of the Imputation of Christ's Righteousness unto us?

A. Our Union with Christ is the Ground thereof. There is a twofold Union betwixt Christ and us, 1. A natural Union by his Incarnation, whereby he becomes one Flesh with us. 2. A spiritual Union, whereby we are one Spirit with him.

Q. How could the Old Testament People be justified, when no Propitiation or Righteousness was offered in their Stead?

A. By their Faith in the Grace and Righteousness of Jesus Christ who was to come. We believe saith Peter, that we shall be saved by the Grace of the Lord Jesus, even as they.

Q. Is it evident that Believers under the Old Testament expected Justification only for the Sake of Christ to come?

A. Yes; They saw the Promises afar off; They considered him as the Lamb slain from the Foundation of the World. Abraham saw Christ's Day. Job knew his Redeemer lived. Jeremiah calls him, The Lord our Righteousness. Isaiah tells, That his Soul should be made an Offering for Sin. Daniel says, He shall finish Transgression,

Of Justification. 75

Transgression, make Reconciliation for Iniquity, and bring in everlasting Righteousness, and that for this End the Messias was to be cut off.

Q. Since we are justified by a perfect Righteousness, how can it be said that Justification is an Act of God's free Grace?

A. Tho' we are justified by a perfect Righteousness, yet still 'tis an Act of free Grace in God to justify us; 1. Because it was free Grace in God that moved him to devise this Method of Justification. 2. It was free Grace in God that moved him to accept this Righteousness of another instead of our Personal Righteousness.

Q. How is the Righteousness of Christ received?

A. By Faith. Hence 'tis said to be the Righteousness of God which is by Faith of Jesus Christ upon all them that believe.

Q. How doth Faith justify us in the Sight of God?

A. Not as a Work done, but as it is the Instrument or Hand whereby we lay hold on Christ's Righteousness.

Q. Doth not the apprehending or receiving Christ's Righteousness justify us, and so Faith justifies us as 'tis a Work?

A. Strictly speaking, 'tis not the apprehending Act of the Soul that justifies, but the Righteousness apprehended: Even as a poor Man's taking his Alms is necessary for his Supply, yet 'tis not the taking of

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the Alms, but the Alms taken that supplies him.

Q. If we are justified by Faith, how is it said by the Apostle James, That a Man is justified by Works, and not by Faith only?

A. 'Tis certain that 'tis Faith alone that justifies, as the Apostle Paul tells, That a Man is justified by Faith without the Deeds of the Law: But yet 'tis certain, that the Faith that justifies us cannot be alone; even as it is the Eye alone that sees, and yet it cannot see if it be alone, that is, if it be separate from the rest of the Body. And hereby we may see how the Apostle James and Paul harmoniously agree in this Matter. Paul speaks of what justifies us at the Tribunal of God, and that is, the Righteousness of Christ appropriate by Faith, on the Account of which a Soul can plead for Deliverance from his Judge. James again, finding the Doctrine of free Grace abused by some, who thought they could believe well without living well, he tells them, that such a Faith is not a true Faith, and so is not justifying; 'tis but a dead Faith, says he, by this sure Token, that it does not exert it self in the Acts of spiritual Life.

Q. How shall we know if our Sins be pardoned?

A. We may know the Pardon of our Sins by the Mortification of them. For
where

Of Justification.

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where the Guilt of Sin is removed, the Power of Sin is also broken 2. We may know it by sincere Conformity of Heart and Life to Christ our Head. *For all that are justified are such who were predestinated to be conform'd to the Image of God.* 3. We may know it by our Love to the blessed Redeemer. *For where much is forgiven, the same will love much.* 4. We may know it by a filial Fear of offending God. If we find Forgiveness with him, we'll think he ought to be feared.

Q. Of what use is Christ to a Believer already justified?

A. He is our Life, the very Life of every Grace in us. He is Wisdom and Sanctification unto us, and our Consolation in all Sufferings. He is our Example in Meekness, Lowliness of Mind, Humility, Patience under Miseries and Sufferings, Holiness, Love, Beneficence, universal and cheerful Obedience unto his Father. He is the Way and Mean of our Access to the Father; our Strengthner and Upholder under Temptations. He is our Harbinger from Heaven. He is our Master and Lord, our Life and Joy, *our All in All.*

CHAP.

C H A P. XX.

Of Regeneration and Adoption.

Q. What is it to adopt.

A. 'Tis in general to bring a Stranger into the Family, and admit him to Sonship. God's adopting Believers then, is the bringing of them who are far off from God by Nature, in to his Family, the making them his Sons and Daughters, and the admitting them to the Privileges of his Children.

Q. Are Believers the Children of God ?

A. Yes. To as many as receive Christ, to them gives he Power to become the Children of God ?

Q. How is Christ the only begotten Son of God, since Believers are also his Children ?

A. Christ is the only begotten Son of God from Eternity, and of the same Nature and Substance with his Father ; but Believers are made the Children of God only in Time through free Grace.

Q. How many Ways are Believers the Children of God ?

A. Two Ways. 1. By Regeneration. 2. By Adoption.

Q. What is Regeneration ?

A. 'Tis

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A. 'Tis the Infusion of spiritual Life into the Soul, whereby a spiritual and heavenly Nature being implanted in the same, 'tis raised from Deadness in Sin to an active Life for God.

Q. *What are the constituent Principles of Regeneration?*

A. These two Graces especially. 1. Faith, which being the Evidence of Things unseen, enters us into that new World, called the second Creation, and puts us upon a new Way of living: 2. Divine Love, which is the very Life and Soul of the new Nature; every one's State and Life being according to that Love which is predominant in him.

Q. *What are the Marks of Regeneration?*

A. 1. An earnest and constant Breathing of Soul after all possible Nearness to God, Conformity to him, and Communion with him. 2. A native, genuine and kindly Disposition of Soul to walk uniformly in all the Ways of God. These distinguish it from Hypocrisy and Formality in Religion, and from a slavish Obedience and a Pharisaical Righteousness.

Q. *What is the Difference between Regeneration and Adoption?*

A. Regeneration is an inward Operation of the Spirit, giving us the Dispositions of God's Children; Adoption is a Sentence transferring

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trasferring on us the Rights and Privileges of God's Children.

Q. What are the Privileges of God's Children?

A. 1. They are under God's fatherly Care and Provision. We are ever sure that he will ever provide for his own Family. 2. They are under his fatherly Protection; *The beloved of the Lord shall dwell in safety, having underneath them the everlasting Arms of God's Power.* 3. They are under his fatherly Direction and Conduct. He will guide them by his Spirit while here. 4. They are his Heirs. *For if Sons, then Heirs, joint Heirs of Jesus Christ, of an Inheritance that is incorruptible and eternal in the Heavens.*

Q. Why is Adoption called an Act of free Grace?

A. Because it was free Grace in God that moved him to adopt us. And great Grace it is, not only to pardon Rebels, but to make them his Sons; not only to forgive Traitors, but to make them his Heirs.

C H A P.

C H A P. XXI.

Of Sanctification.

Q. *WHAT* is it to sanctifie ?

A. 'Tis to purge us from the Filth of Sin, and make us holy as God is holy.

Q. *Whose Work* is it to sanctify ?

A. 'Tis the Work of the Spirit of God. Hence 'tis called by the Apostle Peter, *The Sanctification of the Spirit unto Obedience.*

Q. *After whose Image* are we renewed in Sanctification ?

A. After the Image of God. The Apostle Paul exhorts us, *To put off the old Man, and to put on the new Man, which after God is created in Righteousness and true Holiness.*

Q. *What are the Parts* of Sanctification ?

A. Dying unto Sin ; and 2. Living unto Righteousness.

Q. *How shall we know if Sin be mortified ?*

A. 1. If it be hated: The Love of Sin is the Life and Power of Sin, but the Hatred of Sin is such a fixed Averſation to it, as ſeeks the utter Extirpation thereof, Root and Branch. 2. If we make no Provision for its Luſts. 3. If we check the firſt Motions of Sin.

Q. *Is*

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Q. Is there an absolute Necessity of the Mortification of Sin?

A. Yes; Because either Sin or the Sinner must die. If our Iniquities be upon us, and we pine away in our Sins, how can we then live? So that if Sin be spared, the Life of the Soul goes for it. Hence says the Apostle, If ye live after the Flesh, ye shall die; but if ye through the Spirit do mortifie the Deeds of the Body, ye shall live.

Q. Are Believers perfectly sanctified in this Life?

A. No; there is still a Remainder of Corruption in the best, whereby the Flesh lusteth against the Spirit, and the Spirit against the Flesh.

Q. Why doth God still leave Corruption in his People?

A. 1. To keep them in a State of Trial and Exercise here, in order to their Triumph and Crowning hereafter. 2. That God may magnify his Power in supporting their weak Graces in the midst of so many Corruptions from within, and Temptations from without.

Q. What Difference is there between Justification and Sanctification?

A. Justification taketh away the Guilt of Sin, Sanctification taketh away the Filth of Sin. 2. Justification is the Act or Sentence of

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of God upon our State, absolving from Guilt, and pronouncing us righteous; Sanctification is the Work or Operation of the Spirit of God in cleansing our Natures. 3. Justification is perfect, and done in an Instant, Sanctification is imperfect in this Life, and carried on by Degrees.

Q. Is Sanctification of absolute Necessity?

A. Yes, 1. *Without Holiness no Man can see the Face of God* 2. 'Tis Holiness that's the End of all other Blessings. We are elected to be holy, we are called to Sanctification; we are redeemed to be a holy People unto God zealous of good Works.

Q. What are the Marks of Sanctification?

A. 1. A Hatred of Sin and the Occasions thereof. 2. A leaving of Sin. 3. A daily Care to please God. 4. A Heart Respect to all God's Commandments. 5. A continual Conflict between the Flesh and the Spirit. 6. A godly and righteous Conversation. 7. A Delight in doing Well.

C H A P. XXII.

Of Assurance of God's Love and Peace of Conscience.

Q. Hath every Believer Assurance of God's Love?

A. Every

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A. Every Believer is surely loved of God, but every Believer hath not the Sense and Assurance of God's Love: For many of them are troubled about their State perhaps all their Life.

Q. *Why doth God deny the Sense and Assurance of his Love to many of his People?*

A. 1. To teach them rather to live by Faith than by Sense. 2. To mortify their Pride. Hence is it, that God sometimes grants Assurance to weaker in Grace, to help and encourage them under their Weakness, and denies it to the stronger in Grace, to beat down their Pride.

Q. *Hath every Believer Peace of Conscience?*

A. They have Ground of Peace. But oftentimes these to whom God hath spoken Peace, and whose Sins are forgiven them, cannot forgive themselves, but are disquieted in their own Consciences.

Q. *What hinders these to whom God hath spoken Peace to have Peace in their own Consciences?*

A. 1. The Sense they have of the Weight and Number of their Sins. 2. Their Disbelief of the Promises. 3. Their Slowness or Mistake in applying the Promises. 4. The Temptations of Satan, who is an Enemy both to our Grace and Comfort, and he seeks to disturb our Peace when he cannot hinder our Grace.

Q. *What's*

Assurance of God's Love, &c. 85

Q. What's the Difference between true Peace of Conscience and the presumptuous Peace of Hypocrites and Unbelievers?

A. 1. True Peace of Conscience is founded on the Word, presumptuous Peace is founded only on Men's Imaginations. 2. True Peace is the pleasant Review of a penitent, purged Conscience; presumptuous Peace is the Security of a defiled stupid Conscience. 3. True Peace makes the Heart serious and tender, careful of pleasing God and fearful of offending him; presumptuous Peace makes a Man careless of Duties, and fearless of the Occasions and Temptations of sinning.

Q. Whether is Peace of Conscience mainly founded on Sanctification or Justification?

A. 'Tis founded immediately on Sanctification; for there is no Peace to the wicked; no Peace unless a Man can make a humble Appeal unto God in the Simplicity of an honest Heart, that without Guile, or without the regarding one Sin in his Heart, he sets himself in all Things to please and serve the Lord. But yet there are so many Imperfections and Sins that cleave to the best, that every one has Reason to say, Lord enter not into Judgment with thy Servant, for in thy Sight no Flesh living can be justified. Hence it is that Peace of Conscience must be ultimately and mainly founded on a free
Justi-

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Justification through Christ's Blood apprehended by Faith.

Q. What shall we do to get Peace of Conscience?

A. We must get penitent, purged, pardoned Consciences through Faith in Christ.

C H A P. XXIII.

Of Joy in the Holy Ghost.

Q. WHAT is meant by Joy in the Holy Ghost?

A. We mean by it that heavenly and spiritual Joy, which the Holy Spirit worketh in us, When he witnesses with our Spirit that we are the Children of God.

Q. Why is this Joy called Joy in the Holy Ghost?

A. 1. Because the Holy Ghost is the Author of this Joy. For the Fruit of the Spirit is Love, Peace, Joy. 2. Because the Gifts and Graces of the Holy Ghost are the Matter of this Joy.

Q. What is the Difference between spiritual Joy and the Joy of the World?

A. 1. The spiritual Joy is inward. The good Man hath Satisfaction in himself, and

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a Stranger intermedleth not with his Joy: Worldly Joy is from Things without, which hang but very loosely about the Soul, and is easily blown away by every Trouble.

2. Spiritual Joy is deep and solid, to bear up the Soul under all Losses and Crosses; so that they can often say, *as sorrowful yet always rejoicing*: Worldly Joy is so slight and vain, that even in the midst of their Laughter their Hearts are sad; so that they may say, *as rejoicing yet indeed sorrowful*. 3. Spiritual Joy is durable; 'tis a Joy no Man can take from the Soul, nor can Death kill it, nor the Grave bury it. Whereas Death bereaves the Worldling of all his Delights, being it puts a final Period to all his Enjoyments.

Q. What is the Difference between true spiritual Joy, and that Joy which temporary Believers may have in the World?

A. True spiritual Joy is, 1. Sanctifying. The more Joy we have in the Lord, the more Hatred will there be of Sin, and the Soul will be more fortified against Temptations. 2. 'Tis humbling. The higher the Soul is in Joy, it will be the deeper in Humility. 3. 'Tis Heart enlarging. It widens the Capacity, and opens all the Desires of the Soul for more and more of God. 4. 'Tis Obediential. The Soul will run in the Ways of God's Commandments, when spiritual Joy

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Joy hath enlarged the Heart. Whereas the Joy that may be in temporary Believers, being only from some general Apprehension of the Goodness of the Word, or from some partial liking to some one Promise, without regarding the rest; and least of all relishing the Precepts; it can never have such Efficacy as to produce such Effects

C H A P. XXIV.

Of Growth and Perseverance in Grace.

Q. IS all true Grace of a growing Nature?

A. Yes. The Paths of the Just are as the Morning Light, which shineth more and more unto the perfect Day. But tho' Grace be of a growing Nature, yet it doth not always actually grow, but suffers great Decay. The Storms of Temptations give oftentimes a Check to its Growth and Progress.

Q. May a true Christian be sometimes growing in Grace, when he thinks he is decaying?

A. Yes; he may, and especially in an Hour of Temptation, and in the Case of God's with-

Of Joy in the Holy Ghost. 89
withdrawing the sweet Light of his Countenance.

Q. What are the Causes of such a wrong Apprehension?

A. 1. A misapplying of some Passages of Scripture. 2. A Man's poring only on his Sins, when he should be thinking on the Redeemer's Grace. 3. A measuring of the Strength of Grace only by the Strength of Gifts, as Memory, Knowledge; or by the Stir of Affections, when perhaps a Christian, through Age, Sicknes, or Sorrows, or Temptations, may have less Gifts, and less Flow in his Affections, and yet may be more rooted and established in Humility, Self-denial, Seriousness of Spirit, Patience, Experience and Strength for a holy Walking with God.

Q. May a Person think he is growing in Grace, when he has little Grace or none at all?

A. Yes, if he judge by wrong Rules; as for Instance, if he take a warm Fancy for warm divine Love, a transient Fit of Devotion for an habitual spiritual Frame, a restraining Providence for a constraining Grace, a stupid Quiet of Mind for a pure and peaceful Conscience, or the Gift of Prayer for the Spirit of Prayer.

Q. What are the Signs of true Grace, tho' weak in its Degree?

E

A. There

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A. There are these Things in all true Grace. 1. A feeling of Sin to be a Burden. 2. Poverty of Spirit and Purity of Heart. 3. An importunate Inquiry after Christ and Salvation, upon the Sense of Sin. 4. A Hunger and Thirst after Righteousness. 5. A precious Esteem of Christ. 6. Love of the Word. 7. Love of the Brethren. 8. A Desire to fear God's Name. 9. Unutterable Sighs and Groans of the Spirit in Prayer. 10. A holy Endeavour after Growth in Grace.

Q. Can any fall totally and finally from Grace?

A. No. For the Gifts and Graces of God are without Repentance. Grace is a Well of Water springing up to eternal Life.

Q. May not a gracious Soul fall very foully?

A. Yes. We find very eminent Saints have fallen into gross and grievous Sins.

Q. What should we learn by such Examples?

A. We should learn, 1. To beware of the first Motions of Sin, or of venturing on Temptations. 2. To be jealous over our Hearts, and distrustful of our own Strength and Ability; he that standeth should take heed lest he fall. 3. To employ our Minds in spiritual Exercises, and entertain them with

Of the Believers Happiness, &c. 91
with divine Meditation. 4. To live in a
humble Dependence on the Mediator, for
the daily Assistance of his Divine Grace.
5. Not to despair of Pardon upon unfeigned
Repentance and turning to God.

C H A P. XXV.

*Of the Happiness of Believers at
Death.*

*Q. When are the Souls of Believers made
perfectly holy?*

*A. At Death. They are then the Spirits
of just Men made perfect.*

*Q. When are they made perfectly holy at
Death?*

*A. Because no unclean Thing can enter in-
to the Gates of the new Jerusalem?*

*Q. Where do the Souls of Believers pass into
at Death?*

*A. Into Glory: Where the Face of God's
Throne is turned upon the Soul.*

Q. What is it to pass into Glory?

*A. 'Tis to come into the immediate Pre-
sence of God, where they see how he is
covered with Light as with a Garment,
and*

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and behold the clear Lustre and Shine of a his infinitely glorious Perfections.

Q. Why do Believers die, when by their perfect Justification they are freed from all the Punishment of Sin?

A. The Death of a Believer is his Entrance into these glorious Mansions where Sin and Mortality can never approach; and hence their Death is not a Punishment but a Gain. 2. The Believer must die, that he may be perfectly sanctified as well as perfectly justified; for as long as the Body of his Flesh hangs on his Soul, so will also the Body of his Corruption: The like we may say of all the Afflictions a gracious Soul may meet with; they are intended to promote his spiritual and eternal Good; and hence are not Punishments, but fatherly Corrections, and Fruits of fatherly Love.

Q. What Difference is there between the Bodies of Believers and the Bodies of Unbelievers, when both are lying in the Grave?

A. 1. The Bodies of Believers are united to Christ; they are said to *sleep in Jesus*; and by vertue of that Union they have with him, the Head, they are raised from the Dead. The Bodies of Unbelievers have no Union with Christ, but are raised from the Dead by his Power, as he is an awful and terrible Judge. 2. The Bodies of Believers are said to *rest* in their Graves;

Of the Believers Happiness, &c. 93
they rest in their Beds, and at the Morning of the Resurrection, when that blessed Day dawns on them, they awake and sing, who sleep in the Dust. But the Grave is a Prison to Unbelievers; and at the Resurrection they arise like Malefactors, who are haled from Prison to the Place of Execution.

Q. What Sort of Union is there between Christ and the Bodies of Believers, when lying in the Grave?

A. 'Tis a relative Union, whereby Christ counts their Dust to be related to him, as being Parts of his mystical Body, and hence he will raise them from the Dead as their quickning Head.

CH A P. XXVI.

Of the Happiness of Believers at the Resurrection.

Q. WHAT Happiness do Believers receive from Christ at the Resurrection?

A. 1. Their Bodies will be raised up in Glory. 2. They will be openly acknowledged

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ledged and acquitted. 3. They will be made perfectly and eternally happy.

Q. What glorious Endowments will the Bodies of Believers have after they are raised from the Dead?

A. Their vile Bodies will be made conform to the glorious Body of Jesus Christ; particularly, the Body, tho' sown in Corruption, will be raised in Incorruption, tho' sown in Dishonour, will be raised in Glory, tho' sown in Weakness, will be raised in Power, tho' sown a natural Body, will be raised a spiritual Body.

Q. What shall we do that we may attain unto a glorious and happy Resurrection from the Dead?

A. 1. We must be found in Christ, who is the Resurrection and the Life. And if we live and die in Christ, then them that sleep in Jesus shall be raised with him to eternal Life. 2. We must study the daily Exercise of Holiness, and be daily in the Work of Mortification. Holiness is the only Principle of Immortality both to Soul and Body. 3. We must be just and upright, fear God and eschew evil. 'Tis such that can say, They know their Redeemer liveth; and tho' after this Skin Worms destroy the Body, yet in their Flesh they shall see God.

Q. What is it to acquit Believers?

A. 'Tis to discharge and absolve them from Guilt, and all false Accusations.

Q. Be-

Of the Believers Happiness, &c. 95

Q. Before whom will they be acknowledged?

A. Christ will acknowledge them before his heavenly Father and the holy Angels.

Q. Whom will he deny?

A. Those that deny him, them will he deny before his heavenly Father.

Q. Wherein will their perfect Blessedness consist?

A. In the full Enjoyment of God.

Q. Is God enjoy'd by his People here on Earth?

A. Yes. Whom have I in the Heavens high but thee, says the Psalmist. He had the Possession and Fruition of God: And the People of God, to their comfortable Experience have found, that God hath approached near to their Souls, by such sweet Communications of spiritual Light, Life and Love, as have made them, by Desires to press hard for the living God, by Love to fix their Hearts upon him, and by holy Delight to please and solace themselves in the Lord. Yea, the very End of all that is written in the Gospel, is that we may have Fellowship with the Father and the Son.

Q. Wherein doth the celestial Enjoyment of God consist?

A. In the beholding the unvailed Face of

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God in Righteousness, and in the perfect Satisfaction there is in his perfect Likeness.

Q. How can any see his Face, when he is said to be the invisible God, whom no Man can see at any Time?

A. He is invisible to the corporal Eye, but visible to the intellectual Eye of the Mind.

Q. How can any Saint in Heaven be like unto God, when 'tis peculiar to Christ to be in the Form of God, and to be the express Image of his Father's Person?

A. Jesus Christ is the only essential and substantial Image of God, but Angels and Saints are so many painted Draughts of the Divine Excellencies; even as the Image of a Prince is one Way in his Coin, and another Way in his Son.

Q. What Difference is there between our Enjoyment of God in Heaven, and our Enjoyment of God in Earth?

A. 1. The Enjoyment of God in Earth is imperfect; here we see him but as in a Glass; We have dim Thoughts of God and dull Affections towards him; being renewed but in part. But our Enjoyment of God in Heaven is perfect, for we shall have the clear Knowledge of God, perfect Conformity unto him, and unconceivable Satisfaction and Joy of Soul resulting from both. 2. Here

Of the Moral Law, &c. 97

our Enjoyment of God is much interrupted. There is none whose sweet Communion with God is not often interrupted, by a sad Estrangement of their Hearts from God, and the hiding of God's Countenance from them. But in Heaven our Enjoyment of God is without Interruption and without End. There we shall sit at the *Fountain of living Waters*, and drink in divine Joys, as they proceed immediately from God, without Interruption and without End.

C H A P. XXVII.

Of the Moral Law, as contained in the Ten Commands, and its Use.

Q. *WHAT* is the Duty which God requires of Man?

A. Obedience to his revealed Will.

Q. *What* did God at first reveal to Man for the Rule of his Obedience?

A. The Moral Law.

Q. *Did* he give any other Law to the Jews?

A. Yes; He gave them also a ceremonial and judicial Law.

E 5

Q. *What*

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Q. What was the Ceremonial Law?

A. It was a symbolical, typical Service, pointing to Christ, the great attoning Sacrifice, and all the Benefits purchased by his Death.

Q. What was the Judicial Law?

A. It was a Constitution relating to the civil Government of the Jews.

Q. What is the Moral Law?

A. 'Tis the eternal Rule of Righteousness, resulting from the rational Creature's natural Relation to God and one another.

Q. Are we under any of these Laws but the moral Law?

A. No. For all that is typical and imperfect is done away.

Q. Is the moral Law a Rule of our Obedience under the Gospel?

A. Yes. The Law is holy, and the Commandment holy, just and good.

Q. How can it then be said we are not under the Law but under Grace?

A. The Meaning of this is, that Believers are not under the Law as a Covenant of Works; that is, they are not under the condemning cursing Power of the Law, nor are they to seek Justification by the Works of the same: But yet they are to set it before them as a Rule, according to which they are to endeavour to order their Hearts and

Of the Moral Law, &c. 99

and Lives. For do we make void the Law of God through Faith? God forbid; yea we establish the Law: For the Grace of God that bringeth Salvation hath appeared to all Men, reaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World.

Q. How shall we know what is moral and of eternal Obligation in all the Commands of the Word, and what is not?

A. If God gives a Law and gives a Reason for it that is eternal, 'tis a Sign the Law is moral and of immutable Obligation, provided the Reason of that Law be internal and proper to the Nature of the Thing.

Q. Are not the Examples of holy Men in Scripture binding upon us?

A. The Examples of Things just are binding, tho' not always the Examples of Things lawful. Because what is lawful at all Times, may sometimes not be expedient. Much less are the Actions of holy Men to be imitated that were only occasional, or only relative to a certain State of Things; and as little when they did Things upon a great and violent Necessity, unless we were in the like Necessity. But whatever Actions are approved in Scripture, and agreeable to the general

E 6 Rules

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Rules of Piety, Justice, Truth, Mercy, Temperance; these ought to be followed.

Q. Where is the Moral Law summarily comprehended?

A. In the Ten Commandments.

Q. What is the Sum of the Ten Commandments?

A. Love is the fulfilling of the Law, for if Supreme Love to God and sincere Love to Man reign in the Heart, none of the Commands will be grievous to us.

Q. How are the Commands divided?

A. Into two Tables: The first Table containing the Duties which we owe immediately to God, in the first four Commands; and the second Table containing the Duties we owe to Man, in the other six Commands.

Q. What is the Sum of the first Table of the Law?

A. The loving the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind.

Q. What's the Meaning of this?

A. It means, that we love nothing above the Lord our God, or in Comparison with him, and that we express this Love in all Duties belonging to any Part or Power of the whole Man, Soul and Body.

Q. What's

Of the Moral Law, &c. 101

Q. What's the Sum of the second Table of the Law?

A. The loving our Neighbour as our selves.

Q. What is the Meaning of this?

A. Our Saviour gives us the Meaning of it in that golden Rule, Whatsoever ye would that Men should do to you, do ye the same to them?

Q. But what if one should love that his Neighbour should cause him drink to Intemperance, doth it follow he is to do the same to him?

A. By no means. For 'tis not carnal corrupt Self-love, but natural innocent Self-love, that is the Measure of loving and doing to our Neighbour: 'Tis to do as we would be done to from a well informed Judgment.

Q. Parents would have their Children to be obedient, are they from this Rule to be obedient also to their Children?

A. No. For the Rule is, To do as we would be done unto in the same Relations, and in the same Circumstances.

Q. Which is the first Command?

A. Thou shalt have no other Gods before me.

Q. Which

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Q. Which is the second Command?

A. Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth; thou shalt not bow down to them, nor serve them, for I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me and keep my Commandments.

Q. Which is the Third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain, for he will not hold him guiltless that taketh his Name in vain.

Q. Which is the Fourth Commandment?

A. Remember the Sabbath Day to keep it holy. Six Days shalt thou labour and do all thy Works, but the Seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates, for in Six Days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath Day and hallowed it.

Q. Ought we to observe the first Day of the Week as the Christian Sabbath?

A. Yes,

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A. Yes. 1. Because on that Day our Lord did perfect the Work of our Redemption for our eternal Rest. 2. Our Lord did appear usually to his Disciples, and the Holy Ghost fell on the Apostles, on that Day. 3. The Apostles ordinarily dispensed the Word and Sacraments on that Day. 4. Such Things are named the Lord's as are only of Divine Institution, as the Word of the Lord, the Cup of the Lord; and so also this Day is called *the Lord's Day*. And it may be added, God's greatest Works seem to be done on that Day. The highest Heavens, the Place of the eternal Sabbath, were that Day created; That Day was brought forth the first Light of the World, answerable to which, Christ the Sun of Righteousness did arise on the first Day of the Week with healing under his Wings.

Q. Which is the fifth Commandment?

A. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

Q. Which is the Sixth?

A. Thou shalt not Kill.

Q. Which is the Seventh?

A. Thou shalt not commit Adultery.

Q. Which is the Eighth?

A. Thou shalt not Steal.

Q. Which is the Ninth?

A. Thou

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A. Thou shalt not bear false Witness against thy Neighbour.

Q. Which is the Tenth?

A. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbours.

Q. What Rules may be laid down for understanding all the Commands.

A. The first general Rule is, That in all the Commandments there is something required and something forbidden.

Q. How do you explain this Rule?

A. 1. When we are forbidden to have any other God, but the great God, our Maker, we are commanded to know, choose, and worship him as our God. 2. When we are forbidden to worship God by Images, we are commanded to go about all Parts of his Worship, as for Instance, Prayer, Praising, Reading and Hearing his Word, and Receiving the Sacraments, in the Manner he hath appointed. 3. When we are forbidden to blaspheme our Maker, and take his sacred Name in vain, we are commanded to live in the outmost Veneration to all his Names, Titles, Attributes, Word and Works. 4. When we are commanded to Remember the Sabbath Day and keep it holy, we are forbidden to neglect publick Ordinances that Day; much more to spend

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spend the Lord's Day idly or wickedly.

5. When we are commanded to *Honour our Parents*, we are forbidden to be disrespectful, disobedient or stubborn to them.

6. When we are forbidden to *take away the Life of our Neighbour*, we are commanded to do and give what is needful for their Preservation, as we stand obliged, either by Relation or humane Compassion.

7. When we are forbidden *Adultery*, we are commanded to preserve our own and our Neighbour's Chastity, in Thoughts, Words and Actions.

8. When we are forbidden to *steal*, we are commanded to seek and labour only for a lawful Purchase, and to render every One his own.

9. When we are forbidden to *lie*, we are commanded to speak Truth from the Heart sincerely, clearly and freely.

10. When we are forbidden to *covet* what is our Neighbours, we are commanded to be content with what we have.

Q. What is the second general Rule for understanding the Commands?

A. The Law is spiritual, and hence every Commandment requires not only an outward but an inward Conformity in the Temper and Acts of the Soul.

Q. How may the first Command be explain'd by this Rule?

A. When it forbids Atheism and Idolatry, it also forbids Ignorance, Forgetfulness

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ness and Misapprehension of God ; Unbelief, undue Self-love, and Self-seeking ; and the loving, fearing, trusting and esteeming any created Object more than God. And when it *commands* the Knowledge and Worship of the true God, it also commands Faith in God, Repentance, the Fear of God, Submission to him, and the esteeming, chusing, desiring him, and rejoicing in him above all Things.

Q. How may the second Command be explained by this Rule?

A. When we are *forbidden* to worship God by an Image or Likeness, we are forbidden to conceive of him under any bodily Shape ; and when we are *commanded* to go about all Parts of Divine Worship, only in the Way appointed in his Word, we are commanded to yield a professed Subjection to the Word, and to have a sacred Regard to all the Ordinances of Divine Institution.

Q. How may the Third Commandment be explained by this Rule?

A. When it *forbids* to prophane or abuse the sacred Name of God, it also *forbids* Pride, Unthankfulness, Slightness and Vainity of Mind in his Service, unworthy or wicked Thoughts of God, misinterpreting his Providences, finding Fault with his Government, contemning his Word, and the

Of the Moral Law, &c. 107

the wearying of or snuffing at his Ordinances. And when it *commands* the holy and reverend Use of God's Name, and of every Thing wherein he maketh himself known to us, it requires an high Esteem of God, an awful Deference to him, a profound Veneration of all his Excellencies, a humble Bowing to his Authority, a serious Observation of his Providence, a believing and affectionate Regard to his Word and Ordinances.

Q. How may the fourth Command be explain'd by this Rule?

A. When it *requires* to sanctifie the Sabbath, it requires that we *count it our Delight, the Holy of the Lord and Honourable*; that we find Pleasure in all the proper Exercises of that Day, as in praying, preaching the Word, reading and hearing it, Participation of the Sacraments; and particularly that we bear in our Minds a Remembrance of the two great Benefits of Creation and Redemption, the Sum of Religion. And when it *forbids* the prophaning of that Day, it forbids wearying of the publick and private Exercises of Religion called for on that Day; the letting the Thoughts, Affections and Cares of the Heart run about worldly Things; a *wandering Heart* in Time of Ordinances; the finding out our own Pleasures, and suffering a Delight of spiritual Things to fade.

Q. How

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Q. How may the fifth Command be explain'd by the second general Rule?

A. When it commands us to honour our Parents, it commands us to love and obey them, and bear with their Infirmities. And when it forbids us to dishonour them, it forbids all Dislike to them, a grudging their Authority, a Contempt of their Age, a slighting of their lawful Counsels and Corrections.

Q. How may the sixth Command be explain'd by this Rule?

A. When it forbids us to take away our Neighbours Life, it forbids Hatred, Envy, Malice, Wrath, Desire of Revenge. And when it requires the Preservation of our Neighbour's Life, it requires Love, Compassion, Meekness, Gentleness, Kindness, Longsuffering, forgiving and forbearing one another.

Q. How may the seventh Command be explain'd by this Rule?

A. When it forbids Adultery, it forbids an unclean Imagination, and all impure Thoughts, Affections and Purposes. And when it requires Chastity, it requires serious Watchfulness over the Heart, and over the Eyes, and over all the Senses, that they be not enticed with tempting Objects, and a speedy and constant opposing the first Motions and Risings of unclean Thoughts in the Heart.

Q. How

Of the Moral Law, &c. 109

Q. How may the eight Command be explained by this Rule?

A. When it forbids stealing, it forbids Covetousness, Envy at the Prosperity of others, distrustful Care about getting and keeping worldly Goods. And if it requires a lawful purchasing of Wealth to our selves and others, it requires a restraining of all inordinate Affections to the Things of this Life, a Moderation of our Esteem of the Things of the World, a just and provident Care about them, a Dependence on God's Providence for every Thing, a casting our Care on the Lord.

Q. How may the ninth Command be explain'd by this Rule?

A. When it forbids false witnessing against our Neighbour, it forbiddeth envying his Gifts or Graces, grieving at his Credit, rejoicing in his Disgrace, a scornful Contempt of some, and fond Admiration of others without any Reason or Ground. And if it requireth the speaking the Truth to and of our Neighbour, it requires the loving and desiring his good Name, rejoicing in his Graces, sorrowing for his Sins; and that whatsoever Things are true, honest, lovely and of good Report, we love and think on these Things.

Q. How may the tenth Command be explain'd by this Rule?

A. The

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A. The tenth Command is a most remarkable Example of the Rule, or rather the Rule it self. *I had not known Lust*, saith the Apostle, *except the Law had said, thou shalt not covet.* And our Lord, in explaining the Law of Moses, *Matth. v.* sheweth, that by any Irregularity or inordinate Motion in our Thoughts, we become guilty in God's Account.

Q. What is the third general Rule for understanding the Commands?

A. When one Duty is required, all Duties of the same Kind are required: And when one Sin is forbidden, all Sins of the same Kind are forbidden.

Q. How do you explain the first Command according to this Rule?

A. If denying or disbelieving God be forbidden in the first Command, it forbids also a Strangeness of Heart and an Aversion of Mind to God, despising his Commands, grieving his Spirit, quarrelling his Government, denying any of his Attributes, tempting of God, Heresy, Apostacy, vain Credulity, carnal Presumption, Compacts and consulting with the Devil, *sacrificing to our own Net, and burning Incense to our own Drag.*

Q. How may the second Command be explain'd by this Rule?

A. If

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A. If it forbids the worshipping of God by Images, it also forbids Will-worship, Superstition, humane Devices, Ceremonies, taking from or adding to the Word of God, neglecting, contemning, corrupting, or opposing any of God's Ordinances.

Q. How may the third Command be explain'd according to this Rule?

A. If the taking of God's Name in vain is forbidden, then not only Perjury, Blasphemy, sinful Cursing, sinful Oaths are forbidden, but sinful Vows, sinful othe-ries, breaking of lawful Covenants and Vows, making a Profession of Christ's Name in Hypocrisy, the reviling or opposing of God's Truth, Grace and Ways; these are forbidden likewise.

Q. How do you explain the fourth Command according to this Rule?

A. If we are commanded to sanctify the Sabbath, we are also commanded the religious Observation of Fasts and Thanksgivings, publick, or private or secret: Which are Ordinances under the *New Testament* as well as under the *Old*.

Q. How do you explain the fifth Command according to this Rule?

A. If it requires the honouring of our Parents, it requires us to be dutiful in all Relations. As for Instance, it commands that *Parents love and provide for their Children*

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dren, and Children reverence and obey their Parents: That Husbands be affectionate and provident to their Wives, and Wives be helpful and obedient to their Husbands. That Magistrates be careful of the Safety of their Subjects, and Subjects be respectful to their Rulers, and subject to their lawful Commands: That Ministers be careful in feeding their Flock, and People be loving, teachable and obedient to them in the Lord: That Masters be just and equal and moderate to their Servants, and Servants be subject to their Masters, and shew all good Fidelity in their Service and Trust. In a Word, that all must beware of envying their Superiors, or despising their Inferiors, or usurping Preheminence over their Equals.

Q. How do you explain the sixth Command according to this general Rule?

A. If it forbids the taking away of our own Life, or the Life of our Neighbour, it forbids oppressing, defrauding, Clamour, Evil-speaking, provoking Words, quarrelling, duelling, striking, wounding, mutilating; and all withdrawing or withholding the necessary Means of Life.

Q. How do you explain the seventh Command according to this Rule?

A. If it forbids Adultery, it forbids Fornication, Rape, Incest, Polygamy, unnatural

Of the Moral Law, &c. 113

ral Pollutions, filthy Communications, impudent Behaviour, immoderate Apparel.

Q. How do you explain the eight Command according to this Rule?

A. When it forbids Theft, it forbids the receiving what is stolen, fraudulent dealing, false Weights and Measures, Injustice in Contracts or Bargains between Man and Man, removing of Land-marks, Extortion, Usury, Bribery, denying what is stray'd and lost, trespassing on our Neighbours Ground by Beasts, a rigorous Exaction of Debts, stopping our Ear at the Cry of the Poor, unlawful Callings, taking away the Means of our Neighbour's Livelihood, all unjust Ways of taking or withholding from our Neighbour what belongs to him.

Q. How do you explain the ninth Command according to this Rule?

A. When it forbiddeth false witnessing, it forbiddeth Forgery, sinful Silence when called to speak, speaking the Truth unseasonably, or speaking it maliciously, misconstruing Intentions and Words, using doubtful and equivocal Expressions to the Prejudice of Truth and Justice, Whispering, Back-biting, Detracting, Tale-bearing, rash and partial censuring, flattering the Wicked, and aggravating the Failings of the Good.

Q. How may the tenth Command be explain'd by this Rule?

F

A. When

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A. When it forbids covering our Neighbours Goods, it forbids an envying of his Estate, or a secret Grudging at his greater Prosperity.

Q. What is the fourth general Rule for understanding the Commands ?

A. When any Thing is commanded, all Things that are Causes or Means of the same are commanded also ; and when any Thing is forbidden, every Thing that is an Occasion or Temptation thereof is forbidden also.

Q. How do ye apply this Rule for the better understanding of the first Command ?

A. If Atheism, Idolatry and Superstition are forbidden in the first Command, then are also forbidden, Darkness and Stupidity of Mind, Deadness and Unfavouriness of Spirit as to the Things of God, a Conceit of our own Self-sufficiency, Forgetfulness of our Dependence on our Maker, Unmindfulness of his Works, slighting his Word, and overlooking his Providence.

Q. How do ye apply this Rule for the better understanding of the second Command ?

A. When it forbids the worshipping of God by Images, it forbids all gross Conceptions of God, Pride in our Understanding, a Conceit that we can devise better Means of pleasing him than what he himself hath appointed, impenitent Stubbornness in refusing

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using to comply with God's gracious Counsel and his merciful Designs of reclaiming and accepting penitent Sinners.

Q. How do ye apply this Rule for the better understanding of the third Command?

A. When it requires a holy and reverent Use of the Name of God, and of every Thing that hath a Divine Stamp upon it, it requires also a serious and frequent Meditation of the Majesty and Greatness of that God, *with whom we have to do*, a deep and humbling Sense of our own Unworthiness and Vileness in his Sight, unfeigned Repentance of Sin, a stated Submission to God, and a constant Desire to fear his Name.

Q. How do ye apply this Rule for the better understanding of the fourth Commandment?

A. When it commands we should sanctify the Sabbath, it commands that we should seriously prepare our selves for the Work and Duties of the Sabbath, that we beware of Formality, Presumption, Deadness, Coldness, Slightness of Heart in approaching to God; that we be busy in private by Prayer, Meditation and reading of the Word, in order to fit us for the publick Service of that Day; that we put a Restraint upon our selves, and stop the Heart, when the Affections and Thoughts are wandering in Time either of publick or private Duty; that we set our selves apart

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to meet with God, as these that know they attend a great God, and are seeking great Things from him, even Pardon, Peace, Grace, and Glory; that we count the whole Sabbath our Delight, and not think our own Thoughts, do our own Works, or speak our own Words on that Day.

Q. How do you apply this Rule for the better understanding of the fifth Commandment?

A. When it requires a careful Performance of all relative Duties, it requires Humility, Self-denial, a due Esteem of our Neighbours, universal Benevolence, Goodness, Benignity, forgiving the injurious, relieving the necessitous, loving the good, pitying the bad, and having a hearty Goodwill to all our Fellow-creatures.

Q. How do you apply this Rule for the better understanding of the sixth Command?

A. When it forbids to kill, it forbids Anger, Wrath, Pride, Envy, carking Care, immoderate Grief, revengeful Thoughts, and venturing upon Temptations to fierce and violent Passions.

Q. How do you apply this Rule for the better understanding of the seventh Command?

A. When it forbids the Lusts of the Flesh, it forbids Idleness, Gluttony, Drunkenness, unchaste Company, lascivious Songs, Stage-plays, and all other Provocations to unclean Lusts.

Q. How

Of the Moral Law, &c. 117

Q. How do ye apply this Rule for the better understanding of the eight Commandment?

A. When it forbids stealing, it forbids the Want of a lawful Calling, Sloth and Idleness in our Calling, Prodigality, expenceful Gaming, venturing our All upon great Uncertainty, Covetousness, a Haste to be Rich, deceitful praising in Selling, undervaluing in Buying, not being useful with what we have, and not having the Use thereof our selves.

Q. How do ye apply this Rule for the better understanding of the ninth Command?

A. When it forbids false witnessing against our Neighbour, it forbids an undue Esteem of our selves, self-applauding Thoughts, Ill-will to our Neighbours, undervaluing of them, Revenge of Injuries, flattering the Great, Contempt of the Poor.

Q. How may the tenth Command be explained by this Rule?

A. When it restrains from Covetousness, it requireth us to be kindly affected to our Neighbour's Welfare, to be content with such Things as we have, to be careful in nothing, but in every Thing by Prayer and Supplication, to make our Requests known unto God.

Q. What is the fifth general Rule for understanding our Duty?

F 3

A. The

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A. The whole Law is to be obeyed entirely.

Q. *How do ye explain this?*

A. There must be a Respect to all God's Commandments. We must be correspondent to the whole Law of God, and something in every Part of us must be so correspondent. Our Honesty and Industry in our particular Calling must not be made a Pretence for not worshipping God; and our devotional Exercises cannot excuse the Want of Justice and Honesty in our lawful Employments.

Q. *Can there be true Religion towards God without Moral Honesty and Justice towards Man?*

A. No, by no means. For true Religion requires us to study to do *whatsoever Things are true, whatsoever Things are pure, whatsoever Things are honest, whatsoever Things are lovely, and whatsoever Things are virtuous and praise worthy*: And for one to say, he honours his Father in Heaven, while yet he hates and injures his Brethren upon Earth; that he is devout in the Church, when yet he is deceitful in the Market, or deceitful in his Work; this is but vile Hypocrisy in the Sight of God.

Q. *Can there be true Moral Honesty without Religion?*

A. No;

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A. No ; for if one should say he is blameless, while yet he neglects Devotion to God, it would be as if he said, that he keeps all the Commandments, while yet he neglects the total Sum of them, which is to love the Lord with all his Heart : And whatever good we do to Men, if we consider them not in Relation to God, we exercise no Moral Virtue in Relation to them, because nothing is done to them from right Principles, or for right Ends.

Q. What is the general Use of the Law ?

A. It reveals to us the holy Nature and Will of God ; it informs us our Duty, and binds us to the same.

Q. What is the special Use of the Law ?

A. 'Tis as a School-master leading us to Christ:

Q. How is the Law a School-master leading us to Christ ?

A. 1. 'Tis by the Law we have the Knowledge of Sin. 2. 'Tis the Law that reveals the Wrath of God from Heaven against every Sin, and lays it under the Curse. Hence, 3. We are made sensible of the absolute Necessity of Christ's Satisfaction and Righteousness. And hereby, 4. We are made to flee for Refuge to lay hold on this Hope set before us.

F 4 C H A P.

C H A P. XXVIII.

Of Man's Inability to keep the Commandments of the Law perfectly.

Q. IS any of the fallen Posterity of Adam able to keep God's Commands perfectly?

A. There is no Man living that sinneth not. There is none righteous, no not one.

Q. Is it not said of Job, David and other Saints that they were righteous and perfect?

A. Yes; but 'tis meant of a Perfection of Sincerity, or a Perfection of Parts, and not of an absolute Perfection, or a Perfection of Degrees.

Q. What's contained in Sincerity, or a Perfection of Parts?

A. It contains, 1. A sincere Aiming at Conformity to the Will of God in every Thing. 2. An actual Endeavour in the Use of all Means for the attaining of this Conformity. 3. A real attaining of something of this Conformity, outward and inward, in every Faculty of the Soul and Member of the Body, to every Part of God's Law, tho' not in the Degree we would be at. 4. A constant
pref.

Of Man's Inability, &c. 121

pressing on for farther Degrees of Holiness. So that whatsoever we attain we rest not in it, but forgetting the Things that are behind, we press to the Things that are before.

Q. How doth the sacred Writings describe this Sincerity of Saints?

A. 'Tis described in a great Variety of Phrases; particularly, That they do the Will of God from the Heart; That with good Will they do Service; That they prepare their Hearts to seek the Lord God of their Fathers; That they delight in the Law of God in the inward Man; That they serve him with a willing Mind; That their Hearts are right with God; That they fear God and eschew Evil; That they turn unto the Lord with their whole Hearts unfeignedly; That in Simplicity and godly Sincerity, they have their Conversation in the World; That that they have a Respect to all God's Commandments.

C H A P. XXIX.

Of the Evil and Desert of Sin.

Q. Does every Sin deserve the eternal Wrath of God?

F 5

A. Yes;

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A. Yes; the Wages of Sin is Death.

Q. What is there in Sin that makes it deserve the Wrath of God?

A. Sin is a Contempt of God who is infinite in all Excellencies. Hence there is an infinite Malignity in it; being that 'tis an infinite Affront and Injury done to God.

Q. How doth this appear?

A. No Sin can be named, wherein something is not preferred to God, which is infinitely inferior to him; or where there is not a questioning, whether God be our chief Good, or ought to be owned as our supreme Lord.

Q. Is there an infinite Evil in Sins of Omission as well as in Sins of Commission?

A. Yes; for Sins of Omission are the Fruits of Atheism and Unbelief, which hinder many to say, where is God my Maker?

2. They flow from Pride and Self-sufficiency. The wicked through the Pride of his Heart will not seek after God. 3. The final Sentence of Condemnation at the last Day will pass against Sinners, because of their Sins of Omission as well as Sins of Commission, Matth. xlv. Because, when I was hungry, ye gave me no Meat; a Stranger and ye took me not in; naked and ye clothed me not; that is, because ye did not these good Offices to my People and Members;

Depart

Of the Evil of Sin. 123

Depart, will Christ then say, from me ye cursed into everlasting Fire.

Q. Do inward Sins of the Heart deserve the Wrath of God, as well as outward Sins of the Life?

A. Yes. For 1. These are the Causes of outward Sins; out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false witnessing, Blasphemies. 2. Hypocrisy lyes mainly in Heart-sins; as when a People draw near to God with their Lips, while their Hearts are far from him. 3. The very Strength and Root of Sin lyes in the Heart's being alienated from God, disinclined to Good, and inclined to Evil.

Q. Are all Sins equal in their Hainousness?

A. No. Some Sins are compared to Gnats, others to Camels; some to Motes, and others to Beams.

Q. But if every Sin hath infinite Evil in it, how can one Sin be greater than another, since what is infinite can receive no Increase?

A. That every Sin is infinitely evil, is evident, as is said, from this, that 'tis a Contempt of him who is infinitely good; But yet there are different Degrees of this Contempt; so that tho' all Sins be infinitely evil, with respect to the Object contemned, yet they may rise in their Malignity, according to the Degrees of the Act of that

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Contempt. Suppose, for Instance, that an Offence against the supreme Ruler should be admitted to be the highest Transgression, because done against the highest Dignity ; according to this Supposition, no Offence could be higher, in respect of the Object. But notwithstanding of this, a Rebellion against a Prince would be more hainous than simply to speak evil of him.

Q. Whether are Sins against the first Table or Sins against the second most hainous ?

A. Sins against the first Table. 1. Because that which is against the highest End is most evil ; and Man's chief End and Happiness lies mainly in turning all the Powers of our Souls upon God, and exercising these Graces that directly terminate on him. 2. If a Sin against our Neighbour's Goods be less than what is against his Life, because Life is more than Food ; then much more a Sin against God ; since for his Sake, and at his Command, we are to part with our Life.

Q. Whether are Sins against the Law, or Sins against the Gospel greatest Sins ?

A. Sins against the Gospel ; because he that sins against the Gospel, sins, 1. Against the clearest Beams of Light, and the strongest Endearments of Love. 2. He transgresseth more Laws, being he sins against

gainst the Law of Nature, the moral Law,
and the Law of Faith.

C H A P. XXX.

Of saving Faith.

Q. *What shall we do to be saved from the Wrath and Curse due to us for Sin?*

A. We are to be in the Exercise of Repentance towards God, and Faith in the Lord Jesus Christ.

Q. *How is Faith distinguished?*

A. There is 1. An Historical Faith. 2. A saving Faith. And, 3. A Faith of Miracles.

Q. *What is meant by an Historical Faith?*

A. By it is meant a simple Assent to the Truth of the Word, and of the Things revealed in it, as one gives Credit to the Truth of a History.

Q. *Is not this sufficient?*

A. If the Assent be full; that is, if there is not only a firm Persuasion, that the Things revealed are true; but also a Belief, that they are as truly good as they are revealed to be; this will necessarily draw with it all the other Acts of Faith. But if our Assent

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Assent should have respect only to the Truth of Things revealed, while yet we have no Regard to their Goodness, or our Interest in them; the Devils believe after this Manner, and tremble.

Q. What then is requisite to true Faith?

A. Not only a Persuasion in the Mind of the Truth of Things revealed, but also a Consent of the Heart to them, as worthy of all Acceptation; for with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.

Q. What is meant by the Faith of Miracles?

A. By it is meant a particular Trust and Confidence in the Power of God, for the producing of such a particular Effect.

Q. Can this be where there is no saving Faith?

A. Yes; our Saviour brings in some saying at the last judgment, Lord have we not cast out Devils, and done many wonderful Works in thy Name; to whom he will pronounce that awful Sentence; depart from me, ye wicked, into everlasting Fire, prepared for the Devil and his Angels. And the Apostle Paul supposes it possible, that one might have Faith to remove Mountains, who yet is destitute of Love to God and Men.

Q. How can this be? Is it not harder to believe a Production of Miracles, than to believe in Christ for Salvation?

A. No,

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A. No, it is not ; if God hath revealed he will confer such a Power, because a Belief of God's Power is natural and written in Men's Hearts ; whereas the Promises of Life and Salvation to guilty Sinners are more evangelical and supernatural ; and therefore 'tis more hard to believe them.

Q. What is saving Faith ?

A. 'Tis a saving Grace, whereby we receive Jesus Christ, and rely upon him as our Prophet, Priest and King for the Salvation of our Souls.

Q. Why is it called a Grace ?

A. Because we cannot work it out ourselves, but 'tis supernaturally and freely wrought in us by the Spirit of God.

Q. Why is it called a saving Grace ?

A. Because there is no Salvation without it, and whosoever have it are entitled to Salvation.

Q. What's the special Object of Faith ?

A. Christ and his Righteousness. True Faith it hath a Respect to all the Word of God ; it assents and consents to all the Promises, Threatnings, Precepts, Prohibitions : But especially it looks to Christ. *I have determined to know nothing among you, says the Apostle, but Jesus Christ and him crucified.*

Q. What are the principal Acts of Faith ?

A. 1.

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A. 1. The receiving of Christ. 2. The Souls resting upon him, as a Prophet, Priest and King.

Q. What is it to receive Christ?

A. 'Tis to make Choise of Christ, and to consent that he shall be all that to us, and do all that for us, which God hath sent him to be and do, as our Mediator and Head.

Q. What are the Marks of a true Consent to Christ?

A. 1. 'Tis a full Consent to him in all the three Offices, of a Priest. Prophet and King. 2. An absolute Consent, without any Limitation or secret Reserve; a Consent to him in all Points, for Wisdom, Righteousness, Sanctification and Redemption.

Q. What is it to rest on Christ?

A. 'Tis the Soul's humble and unfeigned Dependence on Christ in all his Offices, and particularly on his Righteousness and Sacrifice, as the only meritorious Cause of Pardon and eternal Life, and all the Blessings that relate to the same.

Q. When the Soul is said by Faith to lean and rest on Christ, doth not this say, that 'tis burden'd and wearied?

A. Yes; and by leaning on Christ we find Rest to our Souls.

Q. What

Of Saving Faith. 129

Q. What is it that burdens the Soul?

A. Tis Sin. Mine Iniquities are a heavy Burden, says the Psalmist, too heavy for me.

Q. What is there in Sin so burdensome to the Soul?

A. The Soul is burdened, 1. With the Filth and Pollution of Sin, as that which makes it loathsome to God. 2. With the Guilt of Sin, which is as a dead Weight sinking the Soul downwards to Hell. 3. With the Power and Strength of Corruption, oppressing the Mind and Spirit of a serious Soul.

Q. What is there in Christ to give Rest to the weary burdened Sinner?

A. There is all Fulness in him. 1. A Fulness of Satisfaction and Merit, to expiate Guilt, to finish Transgressions and make an End of Sin: Whereby he makes our Peace with the offended Majesty of Heaven, and saves us from the Strokes of his Justice. 2. There is a Fulness of the Spirit in him, to give Light, Life and Purity to dark, dead and defiled Souls.

Q. When is it that by Faith we receive and rest on Christ as our Prophet?

A. When we are deny'd to our own carnal Reasonings, and are willing to be taught by him, submitting our Minds to the Revelations of his Word.

Q. When

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Q. When is it that by Faith we receive and rest on Christ as our Priest?

A. When we are denyed to our own Righteousness, have no Conceit or Confidence of our selves, and are willing to be justified only by the Righteousness and Merits of our Redeemer.

Q. When is it that by Faith we receive and rest on Christ as a King?

A. When we are deny'd to our own Wills, do not study to please our selves, but are pleased that Christ by his Spirit should rule us, and incline us to himself, and we rely on the Power of his Grace, to make us a willing People in his Service.

Q. How is the Grace of Faith distinguished as to its Degrees?

A. There is a strong Faith and a weak Faith.

Q. What are the Marks of a strong Faith?

A. 1. A cleaving to the Lord, notwithstanding many Troubles, Oppositions and Discouragements, saying with Job, *Tho' he should slay me, yet will I trust in him.* 2. Earnest Wrestlings with God in Prayer, and pleading with Moses upon all his Attributes, and that proclaim'd Glory of his, *That he is the Lord God merciful and gracious, pardoning Iniquity, Transgression and Sin.* 3. A looking over all Improbabilities unto the Faithfulness of God, as Abraham against Hope
be-

Of Repentance unto Life. 131

believed in Hope. 4. A Rejoicing in Tribulation, because of the Love of God that is shed abroad in the Heart.

Q. What are the Marks of a weak Faith, tho' sound and saving?

A. If Faith be sound at the Bottom, it will look uprightly to Christ for Righteousness and Life; and there will be a mourning for Unbelief, and earnest Prayer for Increase of Faith. But yet 'tis but weak, where, 1. There is much doubting. 2. Where there is much fainting in Prayer. 3. Where there is fainting in Adversity. 4. Where there is a greater Trust in Means than in Christ. 5. Where the whole of a Man's State and Enjoyments is measured by feeling.

C H A P. XXXI.

Of Repentance unto Life.

Q. What is it to repent of Sin?

A. It is to mourn for Sin and turn from it.

Q. What doth the mourning for Sin include in it?

A. 1.

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A. 1. A deep Sight and Sense of Sin, in its evil Nature and evil Consequences, being that whereby God is offended, the Law violated, and the Soul damned to everlasting Woe, if not pardoned and purged away by the Mercies of God and Merits of a Redeemer. 2. It imports Contrition and Sorrow of Heart for Sin; whereby a Person not only seeth that he is a Sinner, but sorroweth under that sinful and sad State, and melts in penitential Contrition; renting his Heart and not his Garment.

Q. What Sort of Sorrow is this?

A. 'Tis a sincere and ingenuous Sorrow, not so much for being obnoxious to the Curse of the Law, as that a gracious and a holy God is offended, a just and holy Law is broken, and the Image of God is defaced.

Q. Why is this Sorrow required?

A. 1. To set us at Enmity against Sin, as being an evil and bitter Thing. 2. To recommend Christ to the Soul. For *these that are sick will prize the Physician.*

Q. What's the other Part of Repentance?

A. Turning from Sin.

Q. What doth this include?

A. 1. A rooted Sense and Persuasion in the Mind of the Vileness and Danger of Sin. 2. An habitual Aversion of Heart from it.

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it. 3. A Care to resist and re-ounce Sin through the whole of our Lives.

Q. What are the Properties of turning from Sin?

A. 1. It is a true turning from Sin, as it is Sin, or as 'tis a dishonouring of God, a Breach of his Law, and a Contrariety to his Nature and Attributes. Therefore, 2. 'Tis an universal turning from all Sins; a turning from secret as well as open Sins; from small Sins as well as from great Sins; from Sins of the Heart as well as Sins of the Life; and from fashionable and creditable Sins, as well as disgraceful ones. 3. 'Tis a constant turning from Sin in the settled Bent of the Heart and Tenor of the Life, and not in Fits only, or in a Fear of Punishment, or in some Pang of Devotion; like these whose Goodness was only like the Morning Dew that soon evanisheth.

Q. Is it enough that we turn from Sin?

A. Whoever truly turn from Sin, turn to God. For 'tis only when Men turn from one Sin to another; as for Instance, from Prophanness to Superstition, or from Presumption to Despair, that they are said to turn, but not to the most High. But when they turn from Sin, as being displeasing to God and a Transgression of his Law, their Hearts are turned to please the Lord, and inclined to obey his Law.

Q. How

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Q. How shall we know if we be turned unto God ?

A. If we be turned unto God, 1. Our most pleasant Thoughts will be habitually of God. 2. Our Hearts and Affections will cleave to him, and be terminate upon him. 3. In all our Actions, whether civil or religious, we will have a Sense of God upon our Spirits, and a Respect to his Will.

Q. How does the Soul turn from Sin to God ?

A. By full Purpose, and Endeavour after new Obedience.

Q. Why is Gospel Obedience called new Obedience ?

A. Because 'tis from new Principles, for new Ends, and in a new Manner ?

Q. What are the Principles of Gospel Obedience ?

A. 1. It must proceed from Faith ; for, as without Faith 'tis impossible to please God in any Instance of Duty, and whatever is not of Faith is Sin ; so we are to do every Duty in such a manner as we can be accepted, and we are accepted only in Christ. 2. Gospel Obedience must proceed from Love to God ; for 'tis only Love to God in Christ that will make us willing and boundless in Duty. Then only will we run in the Ways of God's Commandments, when he hath enlarged our Hearts. 2. It must

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must proceed from reverential Fear, and a profound Adoration of God. We are to take heed to the Frame of our Hearts and Course of our Lives, as these who know that God is in Heaven, and we upon Earth, and that his Eyes do see, and Eye-lids try the Children of Men.

Q. What are the Ends of Gospel Obedience?

A. 1. The Glory of God, our Creator and Redeemer and Sanctifier. 2. The Salvation of our precious immortal Souls. 3. The Good and Edification of others.

Q. In what Manner are we to obey God?

A. We are to obey God, 1. freely and willingly. Devils may perform a constrained Obedience, *but we are to be a willing People in the Day of his Power.* 2. Universally and absolutely, without regarding any Sin, or excepting any Duty. For we cannot obey God aright, unless we have a Respect to all his Commandments. 3. Cordially and affectionately. 'Tis the Heart that the Lord requires, and therefore with purpose of Heart we are to cleave unto the Lord, serving him with the best Bent of our Hearts, and the utmost Extent of our Power. 4. We are to obey God habitually and constantly. We are to keep his Commandments always even unto the End. We are to be filling up every Hour with
Duty

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Duty, and bringing Holiness with us into every Action of Life.

Q. What are the Marks of true Repentance?

A. The Apostle gives us seven Marks. 2 Cor. vii. 11. 1. A serious Carefulness to avoid Sin. 2. A judicious clearing of our selves, by a full and free Confession of our Sins unto God, in all their aggravating Circumstances. 3. A holy Indignation against Sin, and an abhorring of our selves because of the same. 4. A filial Fear of God, and a standing in awe to offend him. 5. An eager Desire to be wholly freed from Sin, and to get Grace and more Grace. 6. A Godly Zeal to persist in mortifying Sin. 7. An impartial Revenge on our selves, in cutting short the Provisions of our Lusts, and in using holy Severities against our selves, by fasting, watching, &c.

Q. By what Motives should we be excited to Repentance?

A. The Goodness and Patience of God should lead us to Repentance. 2. The Judgments and Terrours of the Lord should perswade us to Humiliation and Repentance for Sin. 3. The Consideration of the great Day of Judgment commands us to repent. It awfully commandeth all Men to repent, that the Lord hath appointed a Day in which he will judge the World in Righteousness. 4. A looking to Christ crucified

Of Repentance unto Life. 137

crucified should melt the Heart into a kindly and evangelick Contrition of Soul. If we look upon him whom we have pierced, then should we mourn for our Iniquities. 5. The Promises made to the Penitent should encourage us to repent; For if the wicked forsake his Ways, and the unrighteous Man his Thoughts, and return unto the Lord, he will have Mercy, and abundantly pardon.

Q. What are the Means appointed for the attaining of true Repentance?

A. 1. An eying of the Word as an Ordinance appointed for this Purpose; which the Prophet *Jeremiah* calls a Hammer, that breaketh the Rock in Pieces. 2. Praying that God would take away the stony Heart out of our Flesh, and give us a Heart of Flesh. 3. The acting of our Faith in these precious Promises of Heart-softning Grace.

Q. Can there be any true Repentance of ill gotten Goods without Restitution?

A. Altho' 'tis possible, that God may give Repentance to an unjust Person at his dying Hour, as he did to the Thief on the Cross; in which Case, there will be a sincere Design to restore all unlawful Purchase, tho' Death may prevent the actual Restitution; yet 'tis certain that no Man can be a true Penitent, who does not, if he hath Ability and Opportunity actually restore all that he knows he hath unlawfully

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acquired, whether by unfair bargaining, or direct Theft ; for if Stealing be a Sin, the keeping of what is stoln is an Approbation of that Sin, and a Continuation in it. And can a Man be said to repent of his Sin when he retains it in his Heart, and in his Hand, and in his Tabernacle ?

Q. What if the Person is not living, or is not to be found, to whom the Restitution is to be made ?

A. In that Case the Restitution is to be made to his Heirs ; or if no Heirs can be found 'tis to be made unto God himself ; that is, the Person having no Right to it himself, he is to surrender it up to God, the supreme Owner of all Things, by dedicating it to the Poor, or other pious Uses, according to the Will of God.

Q. Is there any Pardon or Salvation without Repentance ?

A. No. Our Lord and Saviour is express, *Except we repent we shall perish.* And 'tis manifest of it self, for the Dominion of Sin is its legal Guilt, and Sin reigns while 'tis unrepented of.

C H A P. XXXII.

Of Hearing and Reading the Word.

Q. WHAT are the outward and ordinary Means whereby Christ communicateth to us the Benefits of his Purchase ? *A.* The

Of Reading the Word, &c. 139

A. The Word, Sacraments and Prayer.

Q. What's the great End of the Word?

A. 'Tis intended to be a Means of convincing and converting us, and of building us up in Holiness unto eternal Life.

Q. How is the Word a Means of Conviction?

A. As it lays before us; 1. The Fault and Malignity of Sin, in dishonouring God. 2. The Filth of Sin, in making us odious in the Sight of a holy God. And, 3. The Fruit of Sin, which is Death and eternal Damnation. And, 4. As 'tis a Discerner of the Thoughts and Intentions of the Heart, and searches out our Sins and the Evil of them.

Q. How is the Word a Mean of Conversion?

A. 1. As it deters us from Sin by its Threatnings. 2. As it allures to Duty by its Promises. 3. As 'tis the incorruptible Seed, which being sown in the Heart, doth by little and little, through the Operation of the Spirit of God, grow up to a new Creature. Conversion it self is called, a writing of God's Law in the Heart.

Q. How is the Word a Mean of Building us up in Holiness?

A. Much the same way, 1. As it points out our Duty clearly. 2. As it presses it strongly. 3. As it directs where we may

G 2

get

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get Grace and Assistance for the performing of all Duties.

Q. If One should rise from the Dead, and tell us the State of the other World, would not this be more powerful to convince and convert Souls than the written Word.

A. No. For if any hear not Moses and the Prophets, neither would they be perswad d, tho' One should rise from the Dead. For 1. We could not be so sure of that Spirit, as we are sure the Word of God is true: We might question, whether it was a real Vision or the Effect of a crazed Head: Or, if we thought it real, how could we be sure it was not a lying Spirit? 2. But suppose it a true and good Spirit, what could he tell us more awful, of the Torments of the Damned; or more sublime, of the Glory and Joy of Heaven, than what is told in the Scriptures? 3. We find that Methods, as extraordinary as one's coming from the Dead, have not proven effectual to convert Souls. Balaam, tho' check'd by the Appearance and Threats of an Angel, yet still be loved the Wages of Unrighteousness. Such extraordinary Appearances would more astonish than instruct and perswade us.

Q. How shall we try every Spirit?

A. By the Word. To the Law and to the Testimony, if they speak not according

Of Reading the Word, &c. 141

to the Word, 'tis because there is no Light in them.

Q. Since the Authority and Efficacy of the Word is from the Spirit of God, should not the Word be rather tryed by this Spirit dwelling in Believers?

A. No. For tho' 'tis certain, that the Authority and Efficacy of the Word is from the Spirit of God, yet this Spirit did work more powerfully and evidently in the Apostles than in ordinary Believers: And therefore, when Christians are commanded to try the Spirit in them by the Word, whether it be of God or not, 'tis but trying a lesser Measure of the Spirit in them, and which is often questionable, by a larger and an uncontestable Measure of the Spirit inspiring the Prophets and Apostles to give us an infallible Rule of Life.

Q. May not the Word read be effectual to the convincing and converting of Sinners?

A. Yes it may; for 'tis the Doctrine of the Gospel that is the Ministration of the Spirit, and the Word read is the Doctrine of the Gospel.

Q. Is the Preaching of the Word the most usual and powerful Mean of converting Souls?

A. Yes; for however the Spirit can and doth make use of the reading, or hearing of the Word read, effectually to Conversion, especially where a Person hath not the Opportunity

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portunity of hearing it preached; yet the Word of God is made effectual by the Spirit more often, and usually by the preaching of the Word; that is, in hearing it interpreted and apply'd to the Conscience by these who are duely qualified, and called to the same.

Q. How doth this appear?

A. 1. It appears from Scripture. The Lord hath appointed Pastors and Teachers to be his Labourers, the Dispensers of his heavenly Mysteries, and Fellow-workers with him, for the perfecting of the Saints, and edifying of the Body of Christ.

2. 'Tis evident from Reason. For the Preaching of the Word is made use of to awaken, exhort, rebuke, comfort, and to speak directly to Mens Souls and Consciences. *3.* 'Tis evident from Fact and Experience. We find few recorded in Holy Writ, as converted by only Reading the Word; but of these who are converted by Preaching, the Examples are many and frequent.

Q. Will it not excuse a Person from attending the Publiſk Ordinance of Preaching the Word, that he may read as good Sermons at Home as he can hear at the Church.

A. No. 1. 'Tis the Ordinance of God that Faith shall come by Hearing, and Hearing by the Word preached. And if we expect

Of Reading the Word, &c. 143

per the Assistance of the Spirit, from whom all the Efficacy of the Word is, we must reverence his Institution, and not seek to *be wise above what is written.* 2. The Word read, and the Word preached are both Means of Sanctification; and how can a Man satisfy himself about his true Desire after Holiness, if he rest with one of these Means, and neglect the other, while he knows both are appointed? Men do not so by halves in any worldly Thing they much value. 3. The Attendance on publick Ordinances is more to the Glory of God, being a more publick Acknowledgement of him than private Duties. And 'tis but like a true Christian to pay actual avowed Homage to the great Lord of Heaven and Earth, before Angels and Men. 4. There is a special Promise of God's Presence made to a People attending his Ordinances. As for Instance, he promises, where-ever he causes his Name to be recorded, there he will come and bless them. Lastly, The Saints of God always valued publick Ordinances. David counted a day in God's House better than a Thousand. It was the very one Thing he desired, to dwell in the Courts of the Lord, and enquire after him in his Temple.

Q. What shall we do that the Word read may be effectual for Salvation?

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A. We

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A. We are to read it, 1. With serious Attention, because of the weighty Things contained in it, even the great Things of our Salvation. 2. With deep Reverence, because 'tis the Word of the eternal God. How awfully should we regard what the Mouth of the Lord hath spoken. 3. With a Desire to know and do the Will of God revealed therein.

Q. *What shall we do that the Word preached may be effectual for Salvation?*

A. 1. We are to prepare for Hearing. 2. Mix the Word with Faith. 3. Receive it in Love. 4. We are to be all present as before the Lord, to hear and obey all Things, that are commanded us of God.

Q. *When is it that a Person is preparing himself for hearing of the Word?*

A. 1. When he, lays aside all worldly Thoughts and Cares, that distract the Heart in hearing, and choak the Word. 2. When he labours to shake off all Irreverence, Vanity and Slightness of Heart, and endeavours to get due Impressions of the Majesty of that God, whose Word he hears. 3. When he is much in serious Prayer before publick Ordinances.

Q. *What should we pray for, in order to get spiritual Advantage by the Word?*

A. We

Of the Sacraments. 145

A. We are to pray, 1. For a Message from God. 2. For the Messenger, that he may have a spiritual Frame and suitable Furniture, enabling him to divide the Word of Truth honestly, and to deliver it with Evidence and Power. 3. We are to pray for a divine Blessing upon the Word, for the convincing, converting, and strengthening of our Souls in the Grace of God.

Q. How shall we know if we have received spiritual Benefit by the Word?

A. We may know it, 1. If it be laid up in our Hearts, so as to be an ingrafted Word. 2. If it fill us with more Aw of God, and more profound Humiliation in his Sight. 3. If the dark Mind be more enlightened and the Soul quickned in Holiness. 4. If we practise it in our Lives, through Grace endeavouring to renounce every Sin it forbids, and to perform every Duty it requires, not being only Hearers of the Word, but Doers of the same.

C H A P. XXXIII.

Of the Sacraments.

Q. What are the Sacraments of the New Testament?

G 5

A. Bap-

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A. Baptism and the Lord's Supper.

Q. What were the Sacraments of the Covenant of Grace under the Old Testament Dispensation?

A. Circumcision and the Passover.

Q. Had the Covenant of Works any Sacraments?

A. Yes. It had also two Sacraments, viz. The Tree of Life, and the Tree of Knowledge of Good and Evil.

Q. Why hath God instituted only two Sacraments of the Covenant of Grace?

A. Because only these two were necessary; for Baptism is a Sign and Seal of our spiritual Birth, that we are ingrafted to Christ, and partake of spiritual Life in him; and the Lord's Supper is a Sign and Seal of our spiritual Nourishment and Growth in Grace, until we come to the Stature of a perfect Man in Christ: Now there is no more required of us; but 1. That we be in Christ; 2. That we grow in every Grace, and in every Degree of Grace, until we reach unto the Stature of Glory.

Q. What is a Sacrament in the general?

A. 'Tis a visible Sign and Seal of invisible Grace, according to the Appointment of God.

Q. What Things are requisite to make up a Sacrament?

A. 1.

Of the Sacraments. 147

A. 1. There is the outward sensible Sign.
2. The inward Thing signified. 3. The Institution of God.

Q. Are the Sacraments Seals as well as Signs of spiritual Blessings?

A. Yes. The Apostle tells us, That Circumcision was not only a Sign, but a Seal of the Righteousness of Faith in the promised Seed.

Q. What Difference is there between a Sign and a Seal?

A. A Sign is to signify and represent, a Seal is to ratify and confirm.

Q. Do the Sacraments seal and confirm the Covenant and the Blessings thereof to every one who partake of them?

A. The Design of the Sacraments is to be a Seal of the Covenant; but these who are not within the Bonds of this Covenant, apply God's Seal to a Blank: And hence they are Seals only, upon the Condition that we are truly in Covenant with God, and when we are so, they seal Covenant-blessings absolutely.

C H A P. XXXIV.

Of Baptism.

Q. What is the outward Sign in the Sacrament of Baptism?

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A. Washing

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A. Washing with Water.

Q. What is signified by washing with Water in Baptism?

A. It signifies the washing away our Sins in Christ's Blood.

Q. Wherein lyes the Similitude or Resemblance?

A. As Water washes away the Filth of the Body, so the Blood of Christ cleanseth the Soul from the Pollution of Sin.

Q. What else is signified by washing with Water at Baptism?

A. It signifies the Soul's Entrance into a new and spiritual Life, by 'tis vital Implantation in Christ. And hence 'tis called the washing of Regeneration.

Q. Wherein lyes the Resemblance?

A. The Similitude lyes in the Custom of washing Infants from the Pollution of the Womb. Hence the Jews, before John Baptist's Time, did use this Rite, to initiate such as they made Profelytes; looking upon them as Infants entered into a new Life.

Q. In whose Name are we baptized?

A. In the Name of the Father, Son, and Holy Ghost.

Q. What is it to be baptized in the Name of the Father, Son and Holy Ghost?

A. 'Tis to vow, that we shall be subject to the Authority, and depend on the Favour.

Of Baptism. 149

Favour, Grace and Protection of the Father, Son and Holy Ghost.

Q. What do we engage unto at Baptism?

A. We engage to be the Lord's; that is, we engage that through his Strength we shall serve him and take his Part, fight under his Banner against the Devil, the World, and the Flesh.

Q. Have young Children a Right to Baptism?

A. Yes; The Children of such as are Members of the visible Church, particularly the Children of believing Parents, one or both. For 1. They have an Interest in the Covenant, the Promise being made expressly to Believers and to their Seed; and hence have a Title to the external Seal thereof. 2. They were circumcised of Old: And Circumcision being a Sign and Seal of the Righteousness which is by Faith, we may be sure the Grace of God is as extensive and efficacious under the New Testament as under the Old. 3. They are capable of Regeneration, *And can any Man forbid Water that these should not be baptized?* 4. Our blessed Redeemer, the great Lover of Souls, accepts of little Children, when offered to him, and tells, *That of such is the Kingdom of Heaven.*

Q. What

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Q. What Interest have the Children of believing Parents in the Covenant and the Seal thereof more than other Children?

A. 1. There are particular Promises made to such, as is said already. 2. The Believer's Self-dedication to God doth contain in it a Dedication of all that he hath, and particularly a Dedication of his Children to the Lord. For it would be a Contradiction to say, that a Man can yield himself to the Lord, if he do not with himself make a hearty Surrender of all that he hath, and especially his Children unto him.

Q. Is it enough that Parents for once dedicate their Children to God?

A. No; they must be earnest in praying for them, and diligent in instructing and exhorting them, and careful to give them a good Example; for no Parent can pretend to greater Right to Covenant-privileges than Abraham had, who was called the Father of the Faithful, of whom the Lord requireth, that he should command his Children and his Household after him, to keep his Ways.

Q. Is it enough for Children, after they are come to ripe Judgment, that they have been dedicate to the Lord by their believing Parents at Baptism?

A. No.

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A. No; For when they can make use of their Judgment and Choise, and are capable of making a personal Transaction with God, if they do not ratify their baptismal Covenant, in so far they refuse to be bound by the Covenant their Parents made in their Name.

Q. Have not gracious Parents sometimes wicked Children?

A. Too frequently, which most ordinarily happens, when either, 1. The Christian Parent is at little Pains to give his Children a holy Education, or so indulgent as not discipline them with the Rod, when necessary. Or 2. When the Children grown up to Maturity neglect and refuse to ratify their baptismal Covenant, tho' they are capable of chusing the Lord for their God.

Q. Have not wicked Parents sometimes gracious Children?

A. Yes. A wicked *Jeroboam* had an *Abijah*, in whom was some good Thing towards the Lord God of *Israel*. For the Lord doth not limit his Grace; but being a free Agent, he can give it, or deny it to whom he will: And to shew the Power and Riches of his Grace, he can even out of *Stones* raise up Children to *Abraham*. But yet considering him as a wise and righteous Ruler, we may expect, that according to the

the Plenty and Fulness of Means, the Effect shall most usually follow: And 'tis certain, that the Children of Believers have most of the Means of Grace, both external and internal.

Q. What doth this teach all Christian Parents?

A. It teacheth them, 1. To make sure that they are in Covenant with God, because this is of the ourmost Concern, both to them and to their Posterity; since the Promise runs, *I'll be your God and the God of your Seed.* 2. To be sincere and cordial in dedicating their Children unto the Lord, that as they are their Children by Nature, they may be God's by Covenant. 3. It teaches them to be careful in bringing up their Children in the Knowledge, Nurture, Fear and Admonition of the Lord. Every believing Parent should behave as if he had a Child of God committed to his Care and Tuition.

Q. What doth this teach Children?

A. It teacheth them, 1. To mind their baptismal Covenant frequently and seriously. 2. To grow in Knowledge and Grace. 3. To bless God they are born and educated of religious Parents, since saving Grace is most usually bestowed upon such. 4. It teacheth them to ratify their baptismal Covenant in their own Persons, at the Sacra-

Of the Lord's Supper. 153

Sacrament of the Lord's Supper, as soon as they come to a competent Measure of Knowledge of the Tenor and Design of the Covenant, and of the Nature of its Seal.

C H A P. XXXV.

Of the Lord's Supper.

Q. *What is the other Seal of the Covenant of Grace?*

A. The Lord's Supper.

Q. *Why is it called the Lord's Supper?*

A. Because our Lord Jesus, in the same Night wherein he was betrayed, did institute this Ordinance to be a Gospel Feast.

Q. *What are the outward Elements in the Sacrament of the Lord's Supper?*

A. Bread and Wine.

Q. *What doth the Bread represent and signify?*

A. It represents and signifies Jesus Christ, the Bread of Life, that Bread that came down from Heaven, and is the Life and Nourishment of Souls.

Q. *What doth the Wine signify?*

A. It

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A. It signifies the Soul-refreshing Comforts that are to be found in Christ.

Q. What Soul-refreshing Comforts do you mean?

A. 1. The Pardon of Sin ; it is Blood shed for the Remission of Sins. 2. Peace with God. It was immediately after his Supper that Christ comforted his Disciples with these Words, *My Peace I leave you, my Peace I give unto you.* 3. Sweet Manifestations and Experiences of his Love ; for when his People are brought into his banquetting House, his Banner over them is Love.

Q. What is meant by the Bread broken and the Wine poured forth ?

A. By these Signs are meant the bloody Sufferings and bleeding Sorrows of the Son of God, when his sacred Body was broken and bruised, and his precious Blood was shed for our Sins.

Q. What doth this teach us ?

A. 1. It teacheth us to contemplate a broken Christ, with broken and contrite Hearts: *We are to look on him whom we have pierced by our Iniquities and mourn.* 2. It should inflame our Hearts with Love to him, *who hath so loved us :* And the best Way of measuring the Depth of Christ's Love, is by the Depth of his Sufferings ; tho' when we try to do so, we will soon find them both unsearchable. 3. It sets before

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fore us a sure Foundation for Faith to build upon; when Devils haunt us, or when Temptations surround us, or when Despair, like the Avenger of Blood, is at our Heels, this is our Refuge, that Christ hath died as our Surety, and therefore, *who can lay any Thing to the Charge of God's Elect?*

Q. What is signified by taking and eating the Bread and drinking the Wine?

A. By these sacramental Actions are signified, 1. That we seriously meditate on the Death and Agonies of the Son of God, and of the great Design of God's Love in such a wonderful Dispensation, and of the great Benefits and Comforts that thereby redound to us. 2. That we apply Christ's Death and Sufferings, and all the Benefits thereof, as purchased to our selves, and that we please our selves with the same more than with our bodily Food; and so taking him as our Saviour and our Lord, we may say, *he loved me, and gave himself for me, he died for my Sins; my Beloved is mine and I am his.*

Q. What is the End of the Lord's Supper?

A. 'Tis intended to be a Seal to confirm the Covenant of Peace and Reconciliation between God and Sinners.

Q. What doth this teach us?

A. It

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A. It teacheth us when we sit down at the Lord's Table, to declare that we believe God is in Christ reconciling the World unto himself; that we are pleased with the great Peace-maker; that we are willing to lay down our Enmity against him, and submit to all the Terms of Reconciliation; that we renounce our Sins and Vanities, and explicitly consent to all the Clauses and Articles of that blessed Covenant without any Reserve.

Q. What is another End of the Sacrament of the Lord's Supper?

A. 'Tis a Sign and Seal of a special Communion and Fellowship with the Father and the Son. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ, the Bread which we break, is it not the Communion of the Body of Christ.*

Q. What doth this teach us?

A. It teacheth us to come to the Lord's Table; 1. With Purity and Sincerity of Heart, not regarding any one Sin; for *what Communion can there be between Light and Darkness? What Concord can there be between God and Belial? He's not a God that can take Pleasure in Wickedness, neither can Evil dwell with him.* 2. With profound Reverence, as these who attend a great God, and are seeking great Things of him.

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3. With humble Admiration of rich Grace, that so great a King should stoop so low as to look upon Men who dwell in Houses of Clay, much more that he should come in and sup with us, and we with him.

Q. What is another End of the Sacrament of the Lord's Supper?

A. 'Tis intended to be a spiritual Feast, for the Nourishment and Refreshment of Souls. This is the Repast for Souls, which the Lord maketh unto all People; even a Feast of fat Things; a Feast of Wines on the Lees, of fat Things full of Marrow, of Wines on the Lees well refined.

Q. What Sort of Nourishment do we receive in the Sacrament of the Lord's Supper?

A. Spiritual Nourishment for our Growth in Grace.

Q. How do we receive this spiritual Nourishment?

A. By Faith, which is not only the Eye, whereby we see Christ; but the Hand whereby we receive him, and the Mouth whereby we feed on him, and taste that the Lord is gracious.

Q. What doth this teach us?

A. It teacheth us when we sit down at the Lord's Table, that we ought to have, 1. A Sense of our spiritual Wants and Necessities, without which, we will not value Christ and his Benefits. 2. A spiritual Hunger

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ger and Thirst after Christ and his Righteousness ; for these only shall be filled. 3. A spiritual Palate to discern and relish spiritual Things, that we may taste and see that God is good.

Q. How shall we know if we have received spiritual Nourishment for Growth in Grace in the Sacrament of the Lord's Supper ?

A. We may know if we have received spiritual Nourishment, 1. If we be more rooted and established in Grace : That whereas before there was much Ignorance of Mind, much Error in Judgment, much Infirmity of Spirit, much Unsettleness of Inclination and Resolution ; If we be more humble, meek, holy and heavenly, and come to a greater Settlement and Experience in God's Matters ; and have spiritual Senses more exercised. 2. If we are more fruitful in Grace, abounding in all the Fruits of the Spirit ; such as Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance ; and being conscientious in all relative Duties, and being always either in one Duty or another, and at the same Time looking to the End of our Duties.

Q. What is a special End of the Lord's Supper ?

A. 'Tis intended to be a Memorial of the Sufferings and Love of our Redeemer. As oft as we eat of that Bread, and drink of that Cup

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Cup, we are to do so in Remembrance of him; shewing forth our Lord's Death till he come again.

Q. What Sort of Remembrance should we have of Christ and his Sufferings?

A. 1. We are to have a reverential Remembrance; since the awful Justice, and unspotted Holiness of God, is as fully display'd in Christ's Sufferings, as if the whole Race of fallen Man had been thrust into Hell. 2. We are to have a penitential Remembrance of Christ. We are to look on him, whom we have pierced by our Iniquities, and mourn. 3. We are to have an affectionate and thankful Remembrance of Christ, who hath so loved us, as to substitute himself in our Room, and suffer that Wrath that was due to us for our Sins.

Q. What doth this teach us?

A. It teaches us when we sit down at the Lord's Table, that there should be a warm Love to Christ, a Fear lest we offend him, a fervent Endeavour to please him, a sighing and groaning Desire of Soul towards him, a Self-loathing that ever we entertained other Lovers, and a breaking of Heart for our Sins, and particularly, that we so coldly receive his Love.

Q. What is the Sin of unworthy Communicating?

A. They are guilty of the Body and Blood of Christ.

Q. What

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Q. What's the Danger of unworthy communicating ?

A. They eat and drink Judgment to themselves.

Q. What are we to examine our selves about, in order to a partaking of the Lord's Supper worthily ?

A. We are to examine first, whether we be really in Covenant with God, before we touch the Seals of that Covenant.

Q. How shall we know, if we be really in Covenant with God ?

A. We may know it, by our making a deliberate and resolved Choice of God for our Portion and Happiness.

Q. Is a deliberate resolved Choice of God for our Portion, a sure Sign of a Covenant-State.

A. Yes ; as it is evident, 1. From Scripture, that tells us ; this was the Choice of all the Saints. O my Soul, saith David, Thou hast said unto the Lord, thou art my Lord ; and again, Whom have I in Heaven but thee, O Lord ; and on the Earth there is none my Soul desireth besides thee : And Moses chused rather Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season ; esteeming the Reproach of Christ greater Riches than the Treasures of Egypt. And this is the one Thing needful ; the good Part which Mary chused. 2. 'Tis evident from Reason ; because this shews, that the Heart
is

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is made like unto God ; for every Man chooseth what is according to his own Heart , and the Heart chooseth what is most suitable to it. Nothing will content Grace but God ; and Nothing but Grace can be content with God alone.

Q. How shall we know if we have sincerely chosen God ?

A. We may know it, 1. If we have chosen him absolutely, as that which we will stand to, cost us what it will. 2. If we carefully pursue our Choice, so that our Souls are daily pressing hard after him. 3. If we measure the very Happiness and Comfort of our Minds, by our Conformity to God, and Communion with him, counting we have not a good Day, but in so far as we walk with God in it, and behold his Face in Righteousness. 4. If we are ready to forsake all Things for his Sake.

Q. What are we more particularly to examine our selves about, in order to partake of the Lord's Supper ?

A. We are particularly to examine our selves about our Knowledge, Faith, Repentance, Love, and new Obedience.

Q. What are we to examine about our Knowledge ?

A. We are to examine, 1. Whether 'tis competent in Measure ; that is, whether we know our Sin and Misery by Nature, and

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know

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know Christ in his Person, and in his Work, as *Mediator betwixt God and Man*; particularly, as he is our Prophet and Teacher, our Priest and Sacrifice, our King and Ruler; and whether we know the Nature of the Covenant of Grace, and discern the Lord's Body in the Sacrament, &c. 2. We are to examine, whether our Knowledge be saving in its Quality; that is, if it be humbling, transforming and sanctifying, or such a Knowledge as influences the Heart and Life.

Q. What are we to examine about our Faith?

A. We are to examine, 1. If it purifieth the Heart. 2. If it worketh by Love. 3. If it overcometh the World. 4. If it maketh us careful of good Works.

Q. What are we to examine about our Repentance?

A. We are to examine, 1. If we grieve more for Sin, than for any worldly Loss, were it even for an only begotten Son. Or, 2. If our Sorrow be in such a Degree, as causes us see an absolute Need of Christ, and makes us value him above all Things. 3. If our Repentance puts us on to the Practice of a godly Life.

Q. How shall one know, if he lives a godly Life?

A. He may know it, 1. If he takes Care never to allow himself in any known Sin. 2. If he heartily endeavours to live in all known

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known Duties, whether they respect God, as to live in the Faith, Fear and Love of God; or respect our selves, as to live soberly, temperately and patiently; or respect others, as doing good to every one, as we have Occasion and Ability.

Q. What are we to examine about our Love?

A. We are to examine, 1. Whether we have a sincere Love to Christ; for *Grace is with all them that love our Lord Jesus Christ in Sincerity.* 2. Whether we have sincere Love to one another; for *hereby shall all Men know, that we are Christ's Disciples, if we love one another.*

Q. What are the Marks of sincere Love to Christ?

A. 1. 'Tis an universal Love; a Love to his Person, his Offices, his Promises, his Precepts, his Image, and his People. 2. 'Tis a supreme Love; a Love that prevails over all other Affections, and makes the Soul say, *What have I any more ado with Idol* and so makes it willing to *sell all to buy this Pearl of Price.* 3. 'Tis an active Love, that lies not in some good Meanings and Wishes, and in some good Thoughts of Christ; but it makes the Soul restless, in Breathing and Enquiries after him, and earnestly careful to please and serve him, by living in a humble stated Subjection to his Will. And 'tis certain, that if we love him, we will do what he commands us.

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Q. How

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Q. What are the Marks of true brotherly Love ?

A. 1. It must be upright Love ; that is, Love founded on the Grace of a Person, or as *John* expresses it, *we are to love them in Truth*, for the Truth's Sake. 2. It must be a prevailing Love ; that is, an Affection that respects mainly the Image of Christ in the Soul, and sees it more amiable, than any other Thing about a Man. And hence, it is set upon the Christian, who is mean, as well as he who is great in worldly Circumstances. This is what the Apostle *Peter* calls *a loving one another with a pure Heart fervently*. 3. An active Love ; shewing it self in true and material Expressions, especially to a Christian in Distress or Persecution. It is not Saying to a hungry or destitute Brother or Sister, *be you warmed, or filled* ; but 'tis a giving them these Things which are needful to the Body. Hence says our Saviour, *He that giveth a Cup of cold Water to a Disciple, in the Name of a Disciple ; verily he shall not want a Reward*.

Q. What are we to examine about our Obedience ?

A. We are to examine, 1. Its Extent, whether it be universal ; so that whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, or lovely, or of good Report, or virtuous

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tuous, or Praise-worthy, we think on these Things. 2. We are to examine the Grounds of our Obedience, whether it be out of Respect, not only to what is commanded, but to the Authority commanding. 3. We are to examine the Spirituality thereof, whether it be in the inner, as well as the outward Man; so that we have the same Disposition to Duty, and follow it as closely, when none sees us but God, as when the Eyes of the World are upon us. 4. We are to examine the Measure and Degree thereof, if 'tis unlimited, if we lay hold on all Opportunities of serving and glorifying God, if we labour for the highest Strains of Grace; and *when we have done all that we can do, if we still count our selves unprofitable Servants.* 5. We are to examine the Duration thereof, whether it be habitual and constant; or whether we daily exercise our selves, to have a good Conscience void of Offence, both towards God and Man.

Q. Is it the Duty of all who are baptized the Name of Christ, when they come to this Years of Discretion, to partake of the Lord's Supper?

A. Yes. 1. Because 'tis Christ's expiess Command, to do so in Remembrance of him; and whoever do it not, live in the Neglect of a known Duty. 2. This Sacrament is designed to be a thankful Remembrance of

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Christ's great Love, in dying for us ; and none who expect a Share of his Purchase, will forget the same. 3. We are bound to it by our baptismal Covenant ; and so a Neglect of this Ordinance, is a neglecting to own and ratifie our Engagements at Baptism.

Q. Is it not better not to vow, than to vow and not to pay ?

A. In a Matter, wherein we are at Liberty to vow, or not to vow, this is true ; but this is not the present Case. For 1. We are not at Liberty, whether we should bind our selves to God in Covenant, or not ; there being an absolute Necessity, both of engaging, and of fulfilling, through the Divine Assistance, our Engagements to be the Lord's. But 2. We already stand engaged to him by our baptismal Vow ; and we are bound to Nothing more by the Lord's Supper, than what we are already bound unto by our Baptism : And 'tis evident, that an often vowing of cleaving to the Lord in Faith and Obedience, is a Mean of it self, to keep us from breaking Covenant with God ; when a wilful refusing to come under Bonds, shews a Heart not well affected to the Purity and Power of Godliness.

Q. May one who wants Assurance partake of the Lord's Supper ?

A. Yes : For 1. If one should say, he will not sit down at the Lord's Table, till he is clear

clear of his Interest in Christ; it would be all one, as if he were saying, that tho' he is doubting, he will not use the Means appointed for obtaining Satisfaction; the Sacrament being an Ordinance appointed for strengthening Grace, and the Assurance thereof. 2. A regenerate Soul, after serious Enquiry into his State, tho' he dare not positively affirm he has Grace, yet if he dare not absolutely deny it, he may sit down with Faith and Comfort at the Lord's Table. 3. Where there is a burdensome Sense of Sin, a Hatred of every false Way, a firm Resolution and Care to avoid and resist Sin, for the present, and for the future, a Hunger and Thirst after Righteousness, and a lying at Christ's Feet for Pardon, Righteousness, and Life; such contrite, humble, thirsty, believing Souls, are the Sacrifices that are pleasing to God, and which he will accept at his Table.

C H A P. XXXVI.

Of Prayer.

Q. *What are the Parts of Prayer?*

A. There are, 1. Confession.
2. Petition. 3. Thanksgiving. H 4 A

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Q. How shall we confess our Sins unto God?

A. We are to confess our Sins unto God, freely, fully and penitentially.

Q. What Things should we pray for?

A. For Things agreeable to God's Will; and these are both spiritual and temporal Blessings.

Q. How are we to pray for spiritual Blessings?

A. We are to pray for them absolutely, for they are absolutely promised; and we are absolutely sure they are for God's Glory, and our real Good: And we should pray for them believingly, humbly and fervently.

Q. Are we to pray absolutely for all spiritual Blessings?

A. We are not to pray absolutely for spiritual Gifts, or spiritual Comforts, for they are not absolutely promised; but we are to pray absolutely for all that Grace without which we cannot serve God here, nor enjoy him hereafter.

Q. Who are we to pray unto?

A. Only unto God: We are to worship the Lord our God, and him only we should serve.

Q. In whose Name are we to pray?

A. Only in the Name of Christ; for whatever we ask in his Name he will do it.

Q. What is it to pray in the Name of Christ?

A. 'Tis to pray in Dependence on his Merit

as the only Ground upon which we expect to be heard.

Q. What's the Reason that many Prayers are not regarded or answered?

A. The Lord doth not hear many Prayers, 1. Because they pray, and at the same Time regard Sin in their Hearts; but if we regard Iniquity in our Hearts, the Lord will not hear us. 2. Because they pray not in Faith, and let not that Man think he shall receive any Thing of the Lord. 3. Because when they pray, 'tis only for Provision for their Lusts, They ask and receive not, because they ask amiss, that they may consume it on their Lusts. 4. Because they pray with Malice and Ill-will in their Hearts against their Neighbours, but if we forgive not Men their Trespases, neither will our heavenly Father forgive us. 5. Because they pray with covetous Hearts; 'tis for the Iniquity of Covetousness, that God is wroth and hides his Face from a People's Prayers. 6. Because they pray with Hearts unmerciful to the Poor, and whose stoppeth his Ear at the Cry of the Poor, he also shall cry himself, but shall not be heard. 7. Because they pray with unhumbl'd Hearts. And the Proud he knoweth afar off.

Q. How shall one know if his Prayers be answered?

A. He may know it, if either, 1. He obtains the very Thing he is requesting. 2. Tho' he get not that very Thing, if he get what is equal or of more Value, or more necessary to him in his personal Circumstances. As for Instance, if he get spiritual Blessings instead of temporal Ones, or if in Spirituals, he get more Humility instead of greater Enlargements, or a stronger Adherence to Christ instead of Assurance, or a greater Degree of religious Fear and of the Mortification of Sin, instead of Comforts: All this shews an answer given to Prayer.

Q. How shall we know that what we have received is assuredly an Answer to our Prayers?

A. We may know this, if the Thing granted, 1. Draw our Hearts nearer to God. 2. If it enlarge our Hearts with Thankfulness. 3. If it encourage us to call on God as long as we live. 4. When we make our Prayers unto him, if he shall hear us, then we shall pay our Vows.

Q. Is it every One's Duty to pray daily unto God?

A. Yes. For 'tis given us as the Character of a wicked Person, that through the Pride of his Heart, he will not seek unto God.

Q. Should every Family join together daily in Prayer unto God?

A. Yes. 1. Because there are Family-sins to be confessed; Family-wants, the Supply of which is to be petitioned; and there are Family blessings, for which Thanksgiving should be rendered unto God; for these that sin and receive Mercies together, should confess and pray, and give Thanks together. 2. There is a special Promise of Christ's Presence to two or three gathered in his Name. 3. 'Tis only the Lord that buildeth up Families, and hence every Family is to acknowledge their humble Dependence on him. 4. Where the Fear of the Lord is in a House, the Blessing of the Lord rests upon it. 5. This was the ancient Practice of holy Men of God. *As for me and my House, said Josiah, we will serve the Lord.* So the

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the Lord said of Abraham, *I know that he will command his Household after him to serve me.*

Q. What shall we do that we may pray acceptably?

A. 1. We are to set our selves apart for Prayer, as those who attend a great God, and are seeking great Things from him; even Pardon, Peace, Sanctification and Redemption. 2. We are to fasten our Thoughts on the eternal God in and through Christ, the Immanuel, *who is God with us.* 3. We are to be humbled before God in our own Eyes, as these who are but Dust and Ashes in the Sight of God. 4. We are to come unto God in Faith, believing the Promise, *that whatsoever we ask the Father in Christ's Name we shall receive it.* 5. We are to allow our selves in no known Sin, and be as willing to be freed from the Pollution of Sin as obtain its Pardon; *for God heareth not Sinners,* or heareth none who are not willing to part with, and be freed from their Sins, *but the Sacrifice of such is an Abomination to the Lord.* 6. We are to be more earnest for heavenly Grace than for outward Blessings. 7. We are to strive for the best Affections we can in Prayer; yet so as not always to esteem our Prayer by the Height of our Affections, but the Affections themselves by that Bottom whereon they stand, as Self-denial and cleaving to the Promise. 8. We are to replenish our Hearts with Matter, which we may do, by viewing our Wants, Temptations and Corruptions, and considering the Promises of God, and what Mercies and Blessings we may expect from him. 9. We are in a special Manner to eye that Pattern of Prayer which Christ taught his Disciples.

C H A P. XXXVII.

Of the Lord's Prayer.

Q. What's the Pattern of Prayer which Christ taught his Disciples?

A. 'Tis in these Words, *Math. v. 9.* Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done on Earth as it is in Heaven; give us this Day our daily Bread, forgive us our Debts, as we forgive our Debtors, and lead us not into Temptation, but deliver us from all evil; for thine is the Kingdom and the Power and the Glory. Amen.

Q. How many Parts are there in the Lord's Prayer?

A. There are, 1. The Preface. 2. The Petitions. 3. The Conclusion or Doxology.

Q. What's the Preface?

A. 'Tis in these Words, *Our Father which art in Heaven.*

Q. What doth our addressing God as a Father teach us?

A. It teacheth us to approach him, 1. With a pleasing Deference; there are other Titles that are more apt to strike us with Fear, but this begets in us a kindly Respect to God. 2. With humble Confidence, as a Child hopes to obtain Favour from a loving Father. 3. With Willingness of Heart, as Children delight in speaking to their Parents.

Q. The addressing of God as our Father in Heaven what doth this teach us?

A. It teaches, 1. Awful Apprehensions of the Divine Majesty and Glory, since God is in Heaven and we upon Earth. 2. A strong Dependence on his Power, Allsufficiency and Readiness to help us, since the Lord's Throne is in Heaven. 3. Heavenly mindedness, so as heavenly Things may be our first and chief Request.

Q. May none pray unto God and call him Father, but these who are assured of their Adoption?

A. A common Relation unto God as he is the Father of Spirits by Creation, may be urged as an Argument in Prayer. We may plead with the Psalmist, *Lord forsake not the Work of thine own Hands.*

Q. How many Petitions are there in the Lord's Prayer?

A. There

A. There are six.

Q. *What's the first Petition?*

A. 'Tis in these Words, *Hallowed be thy Name.*

Q. *What's meant by the Name of God?*

A. By it is meant, 1. God himself, for in Scripture Names are put for Persons. 2. The Divine Titles and Attributes, because the Lord revealeth his Nature by them. 3. The Fame and Glory of God, as *Nehemiah* tells, Chap. ix. 10. *The Lord by shewing Signs and Wonders did get himself a Name.* 4. His Word and Works, because the Lord makes himself known by them.

Q. *When is it that the Name of God can be said to be hallowed or sanctified?*

A. 1. When the Lord makes a Display of all his glorious Perfections. 2. When we acknowledge all these Perfections and Excellencies that appear to be so transcendentally and infinitely in him.

Q. *What then is contained in this Petition?*

A. It contains, 1. A Prayer that God would do what makes for his own Glory. 2. That we and others may be enabled to glorify him. More particularly it contains, 1. A Prayer for his sanctifying Grace, since we cannot sanctify the Lord God in our Hearts till first he sanctify our Hearts. 2. That he would make us and others fruitful in good Works, since *herein is our heavenly Father glorified, if we bring forth much Fruit.* 3. That he would so dispose of us and of all that concerns us, that we may be in a fit Capacity to serve him. 4. That we may have Grace habitually to prefer his Glory before all worldly Interests.

Q. *What's the second Petition?*

A. 'Tis in these Words, *Thy Kingdom come.*

Q. *How manifold is the Kingdom of God?*

A. There is, 1. His general providential Kingdom, whereby he is called the *King of Nations, King of Kings and Lord of Lords.* 2. His special Kingdom o-

ver his Church; and hence he is called *King of Zion*, or *the King of Saints*.

Q. How manifold is his special Kingdom?

A. There is his Kingdom of Grace and his Kingdom of Glory.

Q. What is meant by the Kingdom of Grace?

A. By it is meant the Government God exerciseth over the Elect by certain Ordinances, as Means, joined with the Operation of his Spirit, in convincing, converting and ruling them, and training them up in Faith, Love, Repentance and holy Obedience, till he bring them to Glory.

Q. Wherein doth this Kingdom of God in the Soul particularly consist?

A. In Righteousness, Peace and Joy in the Holy Ghost.

Q. What is meant by the Kingdom of Glory?

A. By it is meant that happy State above, where God communicates Glory and Joy to his People for ever, and governs them, not by Means, but by himself immediately.

Q. What Kingdom of God is here meant?

A. The Kingdom of Grace is here directly prayed for, and the Kingdom of Glory is ultimately prayed for; as being for the full Display of the Glory of God, and the Consummation of our Happiness.

Q. What do we particularly pray for in this Petition?

A. We pray, 1. That Satan's Kingdom may be destroyed. 2. That God would take on him his great Power and Reign, in managing all the Affairs of the World as may most tend to the Increase of the Church. 3. That there may be a due and pure Administration of Word, Sacrament and Discipline in the Church. 4. That a Day of God's Power may pass upon our Hearts, whereby the Kingdom of God may be within us. 5. That he may still carry on progressive Sanctification in our Souls, till we be ripe for Glory. 6. That he would cause Nations to be born at once, by the Gospel's having

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having a true Course and a successful Effect on Souls.

7. That he would hasten the coming of Christ, when we shall obtain a full Redemption of Soul and Body.

Q. What's the third Petition?

A. 'Tis in these Words: Thy Will be done on Earth as 'tis done in Heaven.

Q. How is the Will of God distinguished?

A. 'Tis distinguished into his Will of Purpose and Decree, and his Will of Command.

Q. Are both these included in this Petition?

A. Yes; For tho' the commanding Will of God be especially meant, yet it doth not exclude his decreeing Will.

Q. What do we pray for in reference to the decreeing Will of God?

A. We pray, 1. That God would bring about all the Purposes of his wise Counsel, for his own Glory, and in his own Time. 2. We pray that we may be taught humble Submission to his Will in all Things, a sweet Complacency in it without repining or murmuring; saying with Eli, 'Tis the Lord, let him do what seemeth good in his Sight.

Q. What do we pray for in reference to the commanding Will of God?

A. We pray 1. For spiritual Light to teach us what is that good and acceptable Will of God. 2. For a sincere obediencial Frame, that we may do the Will of God from the Heart. 3. For spiritual Strength, that we may mount up as on Eagles Wings; run and not be weary, walk and not be faint in the Ways of God.

Q. For what Measure of Obedience should we pray for?

A. We are to pray for as high a Measure and Degree of Obedience as the Angels have in Heaven.

Q. But how can we pray in Faith for such a high Degree of Obedience, when we have not a Promise of the same?

A. 1. We have a Promise that he will satisfy the longing Soul, and therefore we may expect the same sometime or other, either in this or the other World; hence our Faith in Prayer has Warrant to hope and reach to the same. Especially, 2. When 'tis considered, that a Prayer
for

for any limited Measure and Degree of Grace cannot be sincere Prayer, which reaches to all possible Degrees, and can rest no where but in Perfection.

Q. After what Manner are we to endeavour to do the Will of God?

A. As the Angels do it in Heaven; that is, we are to study and pray to do the Will of God, 1. Freely and willingly, as the Angels stand before the Face of our heavenly Father ready to fulfil his Pleasure. 2. Speedily, as Angels are as winged Messengers in any Service required of them. 3. Humbly, as Angels cover their Faces before the Glory of the Lord, crying *Holy, Holy, Holy is the Lord God of Hosts.* 4. Zealously, as Angels are Ministers like a flaming Fire. 5. Constantly, as the Angels rest not Day and Night, crying, *Holy, Holy, Holy is the Lord God Almighty, which was, and is, and is to come.*

Q. What is the fourth Petition?

A. 'Tis in these Words, *Give us this Day our daily Bread.*

Q. What's meant by daily Bread?

A. By it are meant all the Necessaries of Life, as Health, Raiment, Habitation, Preservation from Evils in our Body, Names and Affairs, as well as our daily Food, and with all the Blessing of God, without which all these are nothing; For every Petition, together with the good Things asked, includes the Means for obtaining the same.

Q. What Temporals is promised to gracious Souls?

A. 'Tis promised, that verily they shall be fed, and that their Bread and Water shall be made sure.

Q. Is this an absolute Promise?

A. No. 'Tis still with a Reservation of Room for the Chastisements of God our Father, and the Cross of Christ our Redeemer, in as much as these may sometimes be better for us than the Blessing they deprive us of.

Q. What do we pray for in this Petition?

A. We pray, 1. That the Lord may preserve our Lives as long as 'tis for his Glory and our Good, for

to what End is Food sought but for the Sustenance of our Life. 2. That he would give us a competent Measure of the good Things of this Life. 3. That for this End he would make us conscientious in following our lawful Callings, and bless our Labours. 4. That he would bless the ordinary Means of Life; since Bread would be but as a Stone without the Efficacy and Blessing of his Providence. 5. That he would enable us, whether we have much or little, to depend only on himself for the Supplies and Sustenance of our natural Life.

Q. Why are the Necessaries of Life to be sought by Prayer?

A. 1. That we may acknowledge God to be the supreme Proprietor, and own that our Right to these Things, the Enjoyment of them, and the Comfort of them, are wholly owing to his Bounty. 2. That they may be the more sweet, as being the Returns of Prayer. 3. That we may make a thankful Improvement of them, and give them back at God's Call.

Q. With what Limitation should we pray for temporal Things?

A. We are to pray for no more but Necessaries; that is, what is necessary to our Being, or our Condition in the World. 2. We are to pray in Submission to the Divine Will, and in Subordination to greater Things; that's to say, we are first to seek the Kingdom of Heaven, and its Righteousness, and then these Things in the second Place. *Agur* gives us an excellent Rule or Pattern with respect to this, *Two Things*, says he, *have I required of thee, deny them not before I die*; the first Thing he prays for is, *Remove from me Vanity and Lies*; that is, let my Soul above all things be delivered from Sin, past, present and to come: And in the next Place, he desires such a Measure of ourward Means, as that he might neither through Fulness forget God, nor through Want be tempted to steal: And then he adds, *Feed me with Food convenient for me*; that is, give me a suitable Competency

tency ; a Thing that's variable according to a Man's State in the World.

Q. What is the fifth Petition?

A. 'Tis in these Words, *Forgive us our Debts as we forgive our Debtors.*

Q. What's meant here by Debt?

A. Our Sins and Trespases.

Q. How can our Sins be called a Debt, when 'tis Obedience that is the Debt we owe unto God, and we are not Debtors to Sin or to the Flesh?

A. No doubt Obedience is the Debt we owe unto God our Creator and Lord, but failing to pay this Debt, we have contracted a new Debt to the Justice of God; that is, we come under an Obligation to suffer the Punishments due to the Transgressors of his Law.

Q. Wherein doth the Pardon of Sin consist?

A. It consists not in taking away the very Fault done; for that's impossible; but in not imputing it, or not charging it upon us for our Condemnation. 2. It consists not in taking away the intrinsic Desert of Sin, for Sin still deserves Wrath, tho' it be pardoned; but in taking off that actual Obligation we are under to suffer Wrath, Damnation and Hell Torments: By Sin we are indebted to the Law, and bound over to abide its Penalty, and this is the Guilt of Sin; and Pardon is God's gracious Act acquitting the Sinner from this Obligation and Punishment.

Q. How is the Pardon of Sin expressed in Scripture?

A. 'Tis expressed by casting Sins behind the Back, casting them into the Bottom of the Sea, blotting them out, covering Sin, washing and cleansing them, God's hiding his Face from them, by his not imputing them, and his remembering them no more.

Q. What are the Character of a pardoned Sinner?

A. 1. He is a great Admirer of free Grace. *Who is a God, will he say, like unto thee, that pardoneth the Iniquities, and passeth by the Transgression of thy People?* 2. He maintains a holy Dread of committing Sin. *I will take heed to my Ways, says he, that I sin not.* 3. He is sincere in his Heart, for where the Lord imputeth

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puteth not Iniquity, in that Spirit there is no Guile.

4. He forgives Men all the personal Wrongs they have done him; for if from the Heart we forgive Men their Trespases, so will our heavenly Father forgive us.

Q. Is the forgiving one another absolutely necessary?

A. Yes; for if we forgive not Men their Trespases, neither will our heavenly Father forgive us; and we are commanded in our Lord's Prayer to pray, forgive our Debts as we forgive our Debtors.

Q. What's contained in forgiving our Debtors?

A. It contains, 1. That we be not rigorous and severe in exacting Debts of Money. And 2. That we forgive and forget Debts of Injury and Wrong done us, but so far as the Glory of God, the Good of others, or the just Reparation of our Name and Estate, or the Amendment of these who have done us the Injury, make it necessary for us to right our selves.

Q. Is our forgiving of others a meritorious Cause or Reason for which God ought in Justice to forgive us?

A. No; 'tis only a Plea or Encouragement drawn from Grace; that is, if we find our Hearts drawn out through Grace to forgive Offences done against our selves, we may with humble Confidence beg, that God, whose Mercies are infinitely greater than Man's, would forgive us. And by asking Pardon in their Terms, we beg to be dealt with as we our selves deal with others.

Q. Why is forgiving others brought in here, and not rather Faith and Repentance?

A. Faith and Repentance are necessarily here included, since a sincere Prayer for the Pardon of Sin includes in it a humble penitent Confession of Sin, and a Belief of the Promise of Pardon. But a forgiving others is here pitched upon, as a sensible Evidence of our Faith and Repentance. For where there is a Frame of Heart ready to forgive Injuries upon right Grounds, particularly upon the Soul's Sense of greater Injury

to God, and greater Need of Forgiveness at his Hand; or because he freely forgives us; there is certainly both Faith and Repentance.

Q. What do we pray for in this Petition?

A. We pray, 1. For sound Humiliation and Contrition of Soul for Sin. 2. For Faith to lay hold upon and apply the Righteousness of Christ for Justification. 3. We pray that the Lord would not mark our Iniquities, nor enter into Judgment with us, but freely acquit us from the Guilt of all our Transgressions.

Q. Are justified Persons to pray for the Pardon of their Sins?

A. Yes; they are to pray, 1. That their Sins be not visited upon them by temporal Calamities, or Sparks of Wrath on their Conscience. 2. That they may have the Sense and Feeling of Pardon in their Consciences, that so *the broken Bones may rejoice*. 3. That their Pardon may be continued, for tho' it be true, that God never repeals his gracious Act of Pardon to the Believer, yet he is to pray that the Sins he daily commits may be daily pardoned; and actually pardoned they cannot be, till actually committed, tho' there be a Foundation of Pardon laid in the Soul. 4. That the Lord may publicly absolve and justify them before all the World at the great Day.

Q. Which is the sixth Petition?

A. 'Tis in these Words, *Lead us not into Temptation, but deliver us from Evil.*

Q. How many Parts doth this Petition contain?

A. These two: 1. *Lead us not into Temptation.* 2. *Deliver us from Evil.*

Q. How are Temptations distinguished?

A. They are distinguished into Temptations of Tryal and Temptations of Seduction or Enticing to Sin.

Q. Doth God entice any to Sin?

A. Let no Man say when he is tempted, *I am tempted of God, for God cannot be tempted with Evil, neither tempteth he any Man; but e*
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every Man is tempted, when he is drawn away of his own Lusts and enticed.

Q. What is then the Necessity of this Prayer, Lord lead us not into Temptation?

A. Tho' God neither seduces nor intends to seduce any to Sin, yet he may in his holy and wise Providence deliver us up to Satan or our own Heart, as a Punishment of our Provocations, or present to us Things and Occasions, which tho' Good in themselves may draw out our Corruptions.

Q. How shall we know whether a Temptation to Sin has prevailed or not?

A. The Temptation has prevailed, if first, There be a Commission of the Sin we were tempted unto. 2. Tho' there be no Commission of it, if there be a Heart-consent to it. Or, 3, Tho' there be no Consent unto it, if the Heart delight to think upon it.

Q. What may comfort a poor Soul that is sadly harrassed with many slye and furious Temptations?

A. That which may encourage such an exercised Soul is this, that no Temptation proves the Dominion of Sin, or Satan's damnable Possession of the Soul, but such as the Soul loveth more than it hateth. If it be more hated than loved, tho' Sin may rage, yet it doth not reign in the Soul.

Q. Doth God tempt any with a Temptation of Tryal?

A. Yes. The Lord led the People of Israel in the Wilderiness to humble them, and to prove and try what was in their Hearts.

Q. Are we to pray in absolute Terms to be keeps from Temptations of Tryal?

A. No. For such Temptations are often for the great Good of the tempted; for when the Lord proved Israel, he tells, It was to do them good in the latter Day.

Q. What are we to pray in Reference to a Temptation of Tryal?

A. We are to pray, 1. That he may not lay more on us then we are able to bear. 2. That if the Lord

is pleased to try us by his Commands or Providences he may enable us to carry fairly under them, and come safely through them. 3. That when we are tryed, through his Grace we may come forth as Gold.

Q. What is the second Part of this Petition?

A. 'Tis in these Words, Deliver us from Evil.

Q. What Evil is here meant?

A. All Evil, present and future; especially the Evil of Sin, to which Satan, that Enemy, doth tempt and entice us.

Q. What do we pray for particularly in this Petition?

A. We pray, 1. That the Lord (so far as is consistent with his Glory and our Good) would keep us from Temptations. 2. That he would restrain Satan and our own Corruption, and not suffer us to be tempted above what we are able. 3. That he would not forsake us in our Tryals and Conflicts, but stand by us, and strengthen us. 4. That he would enable us to shew forth our Graces in Temptations, that the Tryal of our Faith and every other Grace may be found to be to the Praise and Glory of God. 5. That if at any Time leaving us to our selves for our further Humiliation, he suffers us to be foiled, he may raise us up again to renew the Conflict, and resist even unto Death. 6. That with the Temptation he may make a Way for us to escape.

Q. What's the Doxology or Conclusion of the Lord's Prayer?

A. 'Tis in these Words, For thine is the Kingdom and the Power and the Glory for ever. Amen.

Q. What's meant by Kingdom here?

A. By it is meant God's absolute rightful Dominion over the World, and all Creatures in it.

Q. What is meant by Power?

A. His infinite Strength and Ability to manage his universal Kingdom, and to do in the Armies of Heaven and Earth whatever seemeth Good in his Sight.

Q. What's meant by Glory?

A. By it is meant the Reflection and Shine of all God's

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God's glorious Attributes upon the Creatures owning they belong unto him.

Q. How is this Conclusion to be understood?

A. We may understand it, either, 1. As an Encouragement for us to expect the Things we ask in Prayer. Or 2. As a Doxology, or an ascribing of the Praise and Glory that's due unto God.

Q. What are our best Encouragements to plead upon in Prayer?

A. Our best Encouragements are taken from God, as he shines in the Face of Jesus Christ. What is not for his Glory should not be sought, and what is for his Glory may confidently be expected.

Q. What doth this teach us?

A. It teacheth us, 1. That if we make a Prayer unto God, and yet are resolved to keep Sin in our Hearts and in our Tabernacles, he will not hear; because this would not be for his Glory, who is not a God that can take Pleasure in Vickedness, neither can Evil dwell with him. But 2. It teaches us, that if we pray in Faith and with humble, contrite, sincere Hearts, we may be sure he will hear us; because the Glory of all the Divine Attributes is secured, in accepting of all believing, penitent returning Sinners, through the great Mediator Jesus Christ.

Q. Is it necessary that in our Prayers we ascribe unto the Lord the Glory and Praise that's due unto his Name?

A. Yes; Because this shews a Heart well pleased with God, and well pleased that he should be such a God, so great, so good, so wise, holy and just as he reveals himself to be. 2. Because this is a Frame and Exercise pleasing to the Lord. *I will praise the Name of the Lord*, saith the Psalmist, *with a Song, and will magnify him with Thanksgiving*; and this shall please the Lord better than the Sacrifices of a Thousand Lambs.

Q. In what Manner should we praise the Lord?

A. We should praise him, 1. With deep Humility, casting our selves down at the Footstool of his Throne, with self abasing Thoughts of our Meanness before him.

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as Creatures, and Vileness before him as Sinners. 2. With a profound Veneration of the wonderful Wisdom, glorious Holiness and magnificent Power of God, and of his infinite Dominion, Majesty, Immensity and Eternity, and all his other glorious Perfections. 3. With a holy and righteous Conversation, which is the best Expression of the real Sense of our Hearts, with respect to God and his glorious Excellencies. *Who offereth Praise, glorifieth me, saith the Lord; and to him that ordereth his Conversation aright, I will shew my Salvation.*

Q. *What do we mean in adding, Amen, to Prayer?*

A. *Amen signifies, so it is, or so be it, and by it we signify our earnest Desire to be heard, and our humble Confidence of obtaining what we ask from God, in the Name of Christ, our Saviour, To whom be Glory for ever Amen.*

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